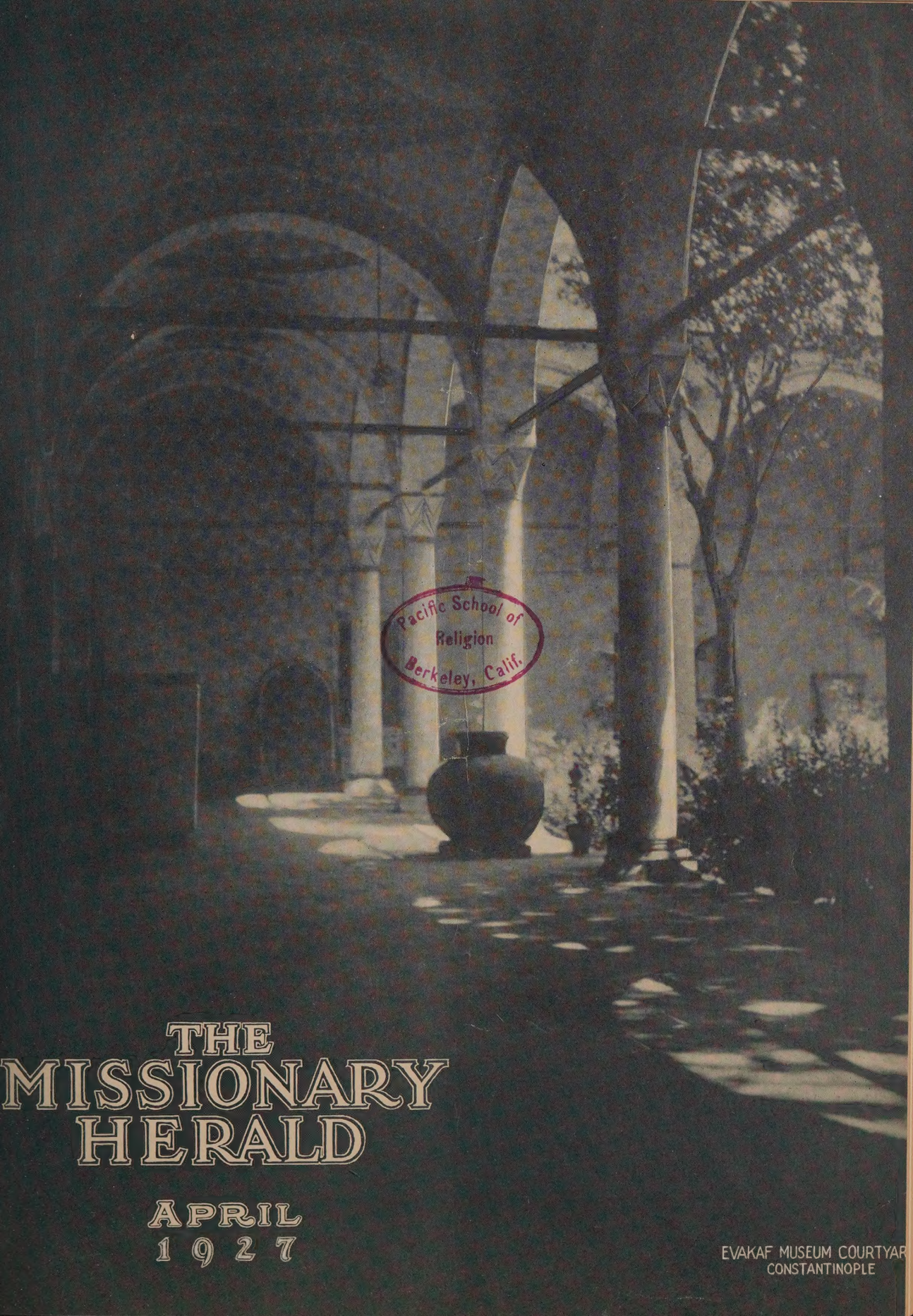




THE MISSIONARY HERALD

APRIL
1927

EVAKAF MUSEUM COURTYARD
CONSTANTINOPLE

American Board of Commissioners for Foreign Missions

Organized 1810; Incorporated 1812, Massachusetts
Headquarters: 14 Beacon Street, Boston, Mass., U. S. A.

GENERAL OFFICERS

President

Rockwell Harmon Potter, D.D.

Vice-Presidents

Kenyon L. Butterfield, LL.D.

Mrs. Franklin Warner, M.A.

Recording Secretary

Oscar E. Maurer, D.D.

Assistant Recording Secretary

Edward W. Capen, Ph.D.

Auditors

Herbert J. Wells

Henry P. Kendall

William W. Mills

PRUDENTIAL COMMITTEE

Chairman, Ashley D. Leavitt, D.D.

President and Vice-Presidents, ex officio

Term Expiring 1927

Mrs. W. W. Ferrier
Miss Elizabeth J. Hurlbut
Mrs. Everett E. Kent
Ashley D. Leavitt, D.D.
Mrs. James H. Moore
Rev. George W. Owen
Harry E. Peabody, D.D.
Milo E. Pearson, D.D.
Fred W. Sweney
John G. Talcott
Frank B. Towne
Arthur H. Wellman

Term Expiring 1928

Frederick W. Chamberlain
Mrs. Frank Gaylord Cook
Mrs. Ernest A. Evans
Rev. Carl M. Gates
Mrs. A. M. Gibbons
John L. Grandin
Mrs. C. E. Greef
George F. Kengott, D.D.
Rev. Clarence Reidenbach, Ph.D.
Austin Rice, D.D.
William E. Sweet
Franklin Warner

Term Expiring 1929

W. Frederick Bohn, D.D.
Miss Sarah Louise Day
Chester Emerson, D.D.
Horace Holton, D.D.
Rev. Douglas Horton
Roger Leavitt
Mrs. William H. Medlicott
Charles C. Merrill, D.D.
Charles S. Olcott
Mrs. E. A. Osbornson
Mrs. S. B. L. Penrose

ADMINISTRATIVE OFFICERS

Foreign Department

James L. Barton, D.D., LL.D., *Secretary*
William E. Strong, D.D., *Secretary*
Mrs. Lucius O. Lee, *Secretary*
Rev. Ernest W. Riggs, *Associate Secretary*
Mabel E. Emerson, *Associate Secretary*
Mark H. Ward, M.D., *Medical Secretary*
Rev. Herbert E. B. Case, *Assistant Secretary*

Treasury Department

Frederick A. Gaskins, *Treasurer*
Harold B. Belcher, *Assistant Treasurer*
S. Emma Keith, *Assistant Treasurer*
Earle E. Willard, *Assistant*
Harvey L. Meeken, *Publishing and Purchasing Agent*

Home Department

Cornelius H. Patton, D.D., *Secretary*
Helen B. Calder, *Secretary*
D. Brewer Eddy, D.D., *Associate Secretary*
Mrs. Helen Street Ranney, *Associate Secretary*
Mary D. Uline, *Associate Secretary*
Mrs. Lydia Lord Davis, *Assistant Secretary*
Ruth I. Seabury, *Educational Secretary*
Agnes S. Kelsey, *Assistant Educational Secretary*
Rev. J. Kingsley Birge, *Candidate Secretary*
Ruby Phillips, *Assistant Candidate Secretary*

Editorial Department

Enoch F. Bell, D.D., *Secretary*
Anne L. Buckley, *Associate Secretary*

THE MISSIONARY HERALD

The Oldest Periodical in America

A WORLD OUTLOOK FOR WORLD SERVICE

One Dollar a Year

Established in 1818, succeeding *The Panoplist* established 1805

Order of HARVEY L. MEEKEN, 14 Beacon Street, Boston, Mass.

Ten Cents a Copy

Vol. CXXIII

APRIL, 1927

No. 4

CONTENTS

COVER, from photo by Mrs. E. T. Perry, Constantinople
ARTICLES

An Easter Communion Meditation. By a Missionary	123
Thoughts from the East. By Rev. Edward T. Perry	124
The Story of Lan Hua Liu of Shansi	128
The Story of the Foochow Looting	130
The Evacuation of Kuling	135
Reminiscences of James L. Barton (IV)	138
A Turkish Student to America	142

The Missionaries in Greece	143
The Easter of the Eastern Church	144
The Discouraged: A Good Friday Meditation	145

WORLD WINDOW	126
HOME BASE	146
METHODS AND PROGRAMS	149
SO OUR MISSIONARIES WRITE	151
MISSION NEWS	154
MISSIONARY PERSONALIA	158
THE CHRONICLE	160

HELPING ALONG A GOOD THING

A BEGINNING has been made in a co-operative movement with the *American Missionary* and *Congregationalist* and we trust that it is only a beginning. The combination offer advertised elsewhere in these columns will be pushed throughout the year and as much longer as returns may justify. We plead for the success of the experiment. Increasing the reading public for our periodicals will mean new spiritual vitality for our churches in their great task for America and the world.

For those who are particularly interested in placing the *Missionary Herald* where it will meet a long-felt want we suggest the creation of a *Herald* Fund, the income to go toward sending the magazine to those who cannot subscribe for it. Pending the establishment of such a Fund we shall be glad to receive whatever our friends can spare for the sharing of the *Herald* with others.

Please mail to Harvey L. Meeken, Agent, 14 Beacon Street, Boston, Mass.

The Missionary Herald, 14 Beacon St., Boston, Mass.

I enclose check for \$. to be used, as you think best, to extend the power of the *Herald*.

Name

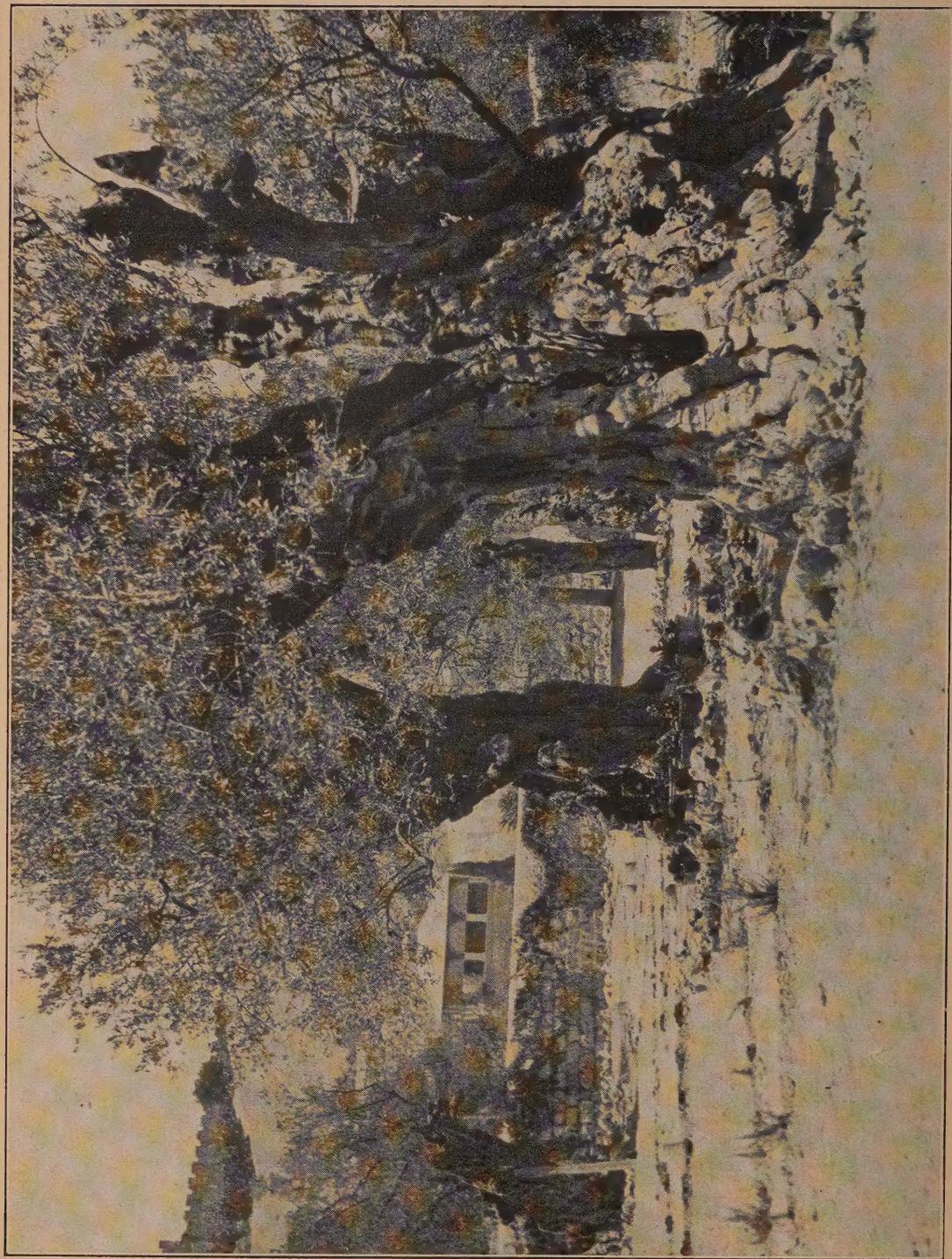
Address

The Missionary Herald, 14 Beacon St., Boston, Mass.

I enclose \$1.00, for which please send the *Missionary Herald* for one year to

Name

Address



© Ewing Gallouey

IN THE GARDEN OF GETHESEMANE

EDITORIAL STAFF OF THE MISSIONARY HERALD

Editor, ENOCH FRYE BELL, D.D.

Associate Editor, ANNE L. BUCKLEY

Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

AN EASTER COMMUNION MEDITATION

BY A MISSIONARY

IT is Easter Morning. Under the soft light of stained-glass windows, amid the fragrance of lilies, we are met together to sit at the table of our Lord. The wooing tones of the organ seem only to add depth to the stillness of the hour. We bow our heads, and the church, the congregation, the white-covered Communion Table vanish from our thoughts. We are again walking with our Lord along the dusty, sun-scorched roads of Palestine. We see Him now lift the tired child upon His knee, now touch the eyes of the blind beggar, now lay His hand of healing on the loathsome leper. We follow Him to the upper room, where for the last time He was to sup with His disciples, and watch Him while He girds Himself with the towel and takes the basin in His hand to perform that humble service for His friends. Is He drawing near to us, too, with that look of loving reproach? Have we, too, like them, failed in our ideal of service; have we drawn aside our garments lest they be polluted by the vulgar poor or the undesired foreigner?

"If I, then, your Lord and Master, have washed your feet, ye ought to wash one another's feet."

"One another's feet"? We look about for those others with whom we should share in this mutual service of love, and we come back to the presence of the Communion Table with a sudden awareness of the great brotherhood of service, the communion of self-giving, shared by all those gathered with us today for this sacrament.

Like crystals dropped one by one into the fathomless quiet of a pool, the words of the Communion Service break into our consciousness, stirring there ever-widening circles of thought and emotion which reach out to the very bounds of eternity.

"Take, eat, this is my body, which is broken for you."

Yes, broken that we might sup together and that He might be known to us in the breaking of the bread. The petty insistence of self and the strident call of an outside world are both forgotten as we discover again our Christ in the sweet fellowship of our friendly church.

Again we hear His crystal voice: *"This do in remembrance of me."*

We are remembering His death and His life; multiplied life springing from apparent death. We

realize that this communion of service reaches out beyond the small group of those who are met with us on this Easter Morn. The circle of fellowship is enlarged. There sit with us today men and women of all races—from China and India, from Africa and Mexico; all those everywhere in this great world, who, in simple faith and devotion, have yielded their lives to His sway, and who are remembering Him, even those who have left their savage feasts or their civilized orgies, to turn to sup at the table of their risen Lord.

"This cup is the new covenant in my blood."

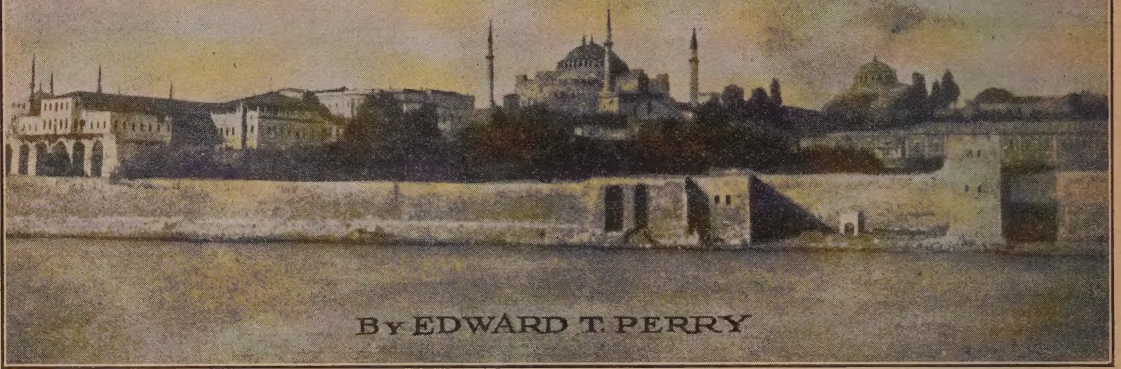
Again the crystal words dropped into our stilled consciousness push farther yet the ever-widening circle. "The covenant in my blood"—the utmost toll of service! While we seek to interpret that supremest sacrifice of love, we find ourselves not alone in His presence. Close beside Him at the table sit those who have known "the fellowship of His sufferings," those who have gone forth like Him to pour out their lives in joyful sacrifice in every age and in every land; who, by their death, have given life to others, and they in turn have passed it on in martyrdom to yet others, and so it has come down to us. Dare we sit down together with this cloud of witnesses who have followed their Master, even over the last bitter threshold, and entered with Him into the joy set before them?

As we feel our weakness and utter unworthiness, our shrinking from the depth of meaning in such communion, we hear yet once more our Master's voice, vibrant with the tones of conquering love and power, offering us the cup of sacrifice.

"Drink ye all of it."

Looking upon His face, which has been transfigured by the joy of self-giving, we reach with trembling hand to take the cup and lift it to our lips. And lo! a mystic power courses like new wine through our inert souls, and suddenly we are all atingle with new life, new warmth, new courage, new desire. With full-hearted, fearless devotion, we yield our whole being to His sway; with Him to give of ourselves to the uttermost for our fellowmen, white, black, or yellow; with Him to enter joyously into the fellowship of suffering, of life, of death, knowing that we are more than conquerors through Him Who loved us and gave Himself for us.

THOUGHTS FROM THE EAST



By EDWARD T. PERRY

Having finished his language study, Mr. Perry is busy among the students of Constantinople. He is giving much we know, but, as this article shows, he is also getting much. To appreciate fully the real essence of the Gospel, we all need to apply it in a land like Turkey.

IF brotherhood and friendship are to be vital, they must be reciprocal and mutual. And recent writers upon the theory of missions have stressed the fact that it must avoid all one-sided superiority and consist of a give-and-take, a sharing of the best in one culture and a humble willingness to learn and assimilate the best in another. There is, therefore, reason to ask ourselves what definite contributions others have to make to our own thinking. Is it not appropriate that we who find ourselves in the East should strive to act as transmitters to our home churches of the contributions to our religious thinking which the East, or at least some of its residents, can make? We cannot pretend to speak in the name of Turkey, nor on behalf of Turkey, but we can pass on the observations of some Turks, which may offer food for thought to all who seek sincerely to discover those things which tear the world asunder and those which can unite all mankind in brotherhood—food for thought to all who seek the sources of spiritual power for men and nations. The reflections which follow have been prompted by the words of Turkish young men, who in this new day of complete freedom of conscience are seeking truth for themselves.

Somehow, out here, credal distinctions and controversial doctrines seem to lose importance. One begins to think less about the things which distinguish Christian and Moslem—in other words, the things which keep them apart—and to seek to discover the common basis upon which we may agree, and with which as a beginning we may mutually develop our spiritual lives. Thus, a mosque is fundamentally a place of worship, and in very many of them one cannot fail to feel that he is in a place where men seek, and receive, communion with the

Unseen. Who can stand in St. Sophia on the Night of Power, as five or six thousand persons bow and rise in unison, accompanied by the chanted recitation of verses from the Koran, without feeling that here is a tremendous hunger for God, a vast reaching out for power? And there is only *one* God, the same to whom we also turn for life. An old dervish sheikh, his group disbanded by government order, says, "Now, each man worships by himself. A service is not necessary. All that is needed is the desire for God in the heart of a man—and the heart must be clean." And one feels that the things which unite us all as children of one Spirit are greater than the things which divide. What are the things which divide? How does the East look at things? Where do we fail in their estimation?

We had been reading of the Feeding of the Five Thousand and I wondered what he thought about it. Then, with that far-away look in his eyes, which I had learned meant the crystallization of an idea, he said, "I don't consider that it is worth while to try to explain this miracle, or decide whether it happened or not, especially in these days, although such miracles may have been of importance in those earlier days. A prophet's greatness does not depend upon miracles of this sort. It is not in the material realm, but the spiritual. His greatness is determined by the fire, the life, the truth of his words." And again, as we talked of the sinlessness of Jesus, "You go at things the wrong way; you try to exalt Jesus, make him very great, and then say that we must believe what he says because he is great or is the Son of God. But no, we must seek for real truth wherever we find it, test everything by our own conscience, and not accept a thing simply because a

great man says it." Surely there is more to be considered than the simple truth of a prophet's words—the influence of a personality is a vital factor—but that has more to do with the carrying out into action of truths first apprehended as true. These words are rather a reaffirmation of the principle that the ultimate seat of religious authority is the experience of the individual. And is it not true that one of the great sources of religious strife has been the attempt to exalt one prophet or leader above another? Can we believe that Jesus himself is any more concerned about his "glory" now than he was during his earthly life?

I sometimes feel that our friends here in the East are going to get much farther into the meaning of Jesus' words, and carry them much farther in application, than we Westerners usually do. We may talk of "loving our enemies," but does it root down into our fundamental attitude towards people, or is it the mere following of an injunction? "Of course we must love each other," says my friend. "Even if a man does something bad to us, we must know that the *man* is not bad, but that in him there is a kind of badness, like a disease, which makes him do bad things. We must hate the disease, not the man, and try to help him to be cured. And if his badness is cured, then we can be good friends with the man. Even if he has caused me to lose an eye or a hand, I have no right afterwards ever to say that he caused me to lose my eye or my hand, for it was not he, but the disease that did it."

But this attitude must be adopted as a principle of life, not because it is written or spoken by some great authority, but because it is the expression of one's own unconscious inclination. "A book without a man is an orphan and can be much abused. Sometimes a book alone, either the Koran or the Bible, can do very much harm. When a man lets some one strike him on the other cheek just because it is written there, not with any thought or purpose of his own, then he is an unworthy, miserable man. If he has no power in himself to cure the other's badness, and allows it just because it is written there, then he is a conscious or unconscious hypocrite. We must not just take the words literally, but we must be able to feel the impression that is behind them. Before Jesus said these words he had a certain impression, and we must feel the way he did. Then it will be natural to act in that way. Otherwise it is not natural, but artificial."

"To acknowledge Jesus, or any other prophet, or even God, does not mean with words, for the only value of words in this world is to lead to acts. It means living according to his principles, obeying his commands." What a penetrating discrimination! Again, on reading that words to speak would be given to the faithful follower when taken before governors, he quickly said, "Yes, but first, the man must train his ear to listen. God does not tell him what to say unless he lives his life obeying God's

orders and training his ear to listen. That is the first thing." And as we read of the unforgivable sin, the rejecting of inner light, "That means disobeying conscience. Of course that cannot be forgiven. The man has consciously done wrong, and it is done; it cannot be wiped out as if it had never happened. However, it is not because God is angry and does not want to forgive, but simply like the laws of chemistry or physics. The idea of God getting angry is a very ignorant idea; it makes God very mean; it is not worthy."

It is sometimes a revelation to learn what the word "Christian" means in the Near East. It means Greek Orthodox and Armenian Gregorian to some. To many it means Greek nationality. To most it means crusades, religious wars, intrigue and imperialism of "Christian nations," American crime-wave, evolution-trial, a "superiority complex," a system traditionally and eternally opposed to, and at war with, one's own inherited traditions and loyalties. In short, it means almost everything that we of the West do not want it to mean. But one sometimes wonders what the word means in America as well. When a man says, "I am a Christian," is that a sign that he may not be morally rotten, or—what is worse—thoroughly selfish and self-centered, or that the life of the Spirit means any more than attendance at, and formal participation in, certain regular services? But to *know Christ*—that is different! And those who know Christ and live Christ find themselves at one in a marvelous fellowship, whatever may be their race or nationality or other outward label. For Christ is universal. The open heart finds in him what it seeks. As one friend said, "When I began to read the New Testament I was doubtful about it. But Jesus says so many things that are just what I have worked out in my own thinking in the past ten years, that I know he is right." Truth is universal and cannot be changed.

Perhaps we have been speaking only of Jesus the teacher and prophet, rather than of Jesus as Saviour—of the historical Christ, rather than of the present Christ entering and transforming human life. And here again I feel a tremendous challenge flung back to the churches of America, as well as to us who are here, as though our friends were saying, "What do you mean by a Christ who is transforming life here and now? If he possesses a power to enrich our personal and social life, we want that power. What does he do for you, and how? What difference does he make in the life of America? Where does his influence appear in the nation's social and commercial life? What difference does he make in the daily life of American Christians? What does he do to you that is unique?" I ask myself often, has my life been different today from those about me because of Christ? Have I a "good news" to tell? It is the witness of transfigured and illuminated lives that a hungry world is seeking.

THE WORLD WINDOW

By C. H. P.

PREVENTING RESURRECTION

Dr. Earl R. Bull of the Methodist Mission in Japan recently found on the island of Amakusa a stone boulder with an inscription stating that beneath it were buried the heads of 11,111 Christians, a third of the 33,333 persons who were executed in 1638, after what was known as the Christian Rebellion. The numbers seem to be exaggerated, for the Journal of the Dutch traders of that time says that the executions numbered 17,000. Dr. Bull was told by Japanese: "When the Roman Catholic priests preached about the resurrection, they said that Christians would rise again. Fearing that it might be true, the officials of the persecuting Shogun determined that they would make it impossible for them to rise again by separating different parts of the bodies of the dead Christians. If their heads were buried in one township and other parts of their bodies in another township, they concluded the resurrection was then impossible."

SOCIALIZATION OF RELIGION IN JAPAN

According to Professor Y. Hiyane, of Tokyo, Christianity is affecting fundamentally the character of Japanese Buddhism, especially in the direction of making it a social force. In an article in *The Japanese Student Bulletin* (published in America), he calls attention to the fact that the intercourse of the religions and the community is getting closer day by day, and "from the pulpits of churches and temples, they emerge out into the sunlit streets, and such social works as settlements, assistance for the weak and poor, the movement for anti-liquor and anti-vice, and religious culture of workers and farmers are being widely organized." Hitherto priests, who were supposed to be the keepers of graveyards and masters of funeral services, are now adopting the Christian institutional church system and building temples after cathedral styles. The Christian religion, Mr. Hiyane points out, has been and is trying to socialize the Gospel and to bring Heaven on the Earth. The Orders of Buddhism and Christianity, he maintains, must reorganize their systems in accordance with the progress of the modern age; the foremost need is the organization of their social services.

A CASE IN POINT

It is largely through the efforts of Christians in Japan that much attention is now being given to the question of putting an end to the system of licensed vice. In reply to inquiries sent by the Government to the prefectural governors, twelve of the forty-seven declare themselves in favor of abolishing the system, while some of the others recommend its modification. On the other hand, at a recent confer-

ence of chiefs of police from all sections of the country, only three favored abolition. Christians and others joining with them in agitating for reform hope that ere long public opinion will demand legislation for doing away with the evil.

THE BAPTISM PLAGUE

The Jewish Gazette, published in Yiddish at Vienna, writes with regret of what it calls "the baptism plague spreading in Vienna." It says that within the last twelve years twelve thousand Jews in that city have joined Christian churches, about half of them becoming Catholics. It is reported that in Hungary forty thousand Jews have been baptized, that in Budapest the Presbyterians alone have received two thousand five hundred, and that in Ukrainia many Christian congregations, composed exclusively of Jews, have been organized.

THE CIRCUS AS A MISSIONARY AGENCY

Since it is done by the Presbyterian missionaries, it must be all right. At any rate it worked, and it serves to emphasize the change that has come over Persian women. The account comes from Mrs. Annie Stocking Boyce, of the Presbyterian Mission at Teheran: "There was an English circus here in town, a small affair, but some good talent. They could not get permission to give a show for Persian women unless it was held here at the school. I took it up, got permission from the station and from police headquarters, and we had it in the yard of the Boys' School three afternoons, with 30 per cent profit, for *Alam-i-Nesvan*, our magazine, a sum of 160 tomans! Fortunately, we had fair weather, for we had no tent, and the show was given on a platform, with mostly school benches around it. The ladies of the Girls' School helped, but it was a great strain to handle the crowds, for we had over five hundred the second day and over six hundred the third! The women were just delighted with the performance, and so grateful to the American School for giving them the chance."

ONWARD, CHRISTIAN SOLDIERS!

General Chang Chih-kiang has sent to the China Agency of the American Bible Society his second large order for Bibles and Testaments, it is reported from the home office of the Society. This was an order for 4,500 Bibles and 6,000 New Testaments. This is undoubtedly the largest single purchase of Bibles on record in China. This order comes within six months after the same general's purchase of a smaller number of copies. The books are to be distributed to the officers and men in his army.

EXIT SLAVERY

But a few months have passed since the Maharajah of Nepal caused all slaves in that state to be set free. A correspondent of the London *Times* tells of a similar event in Beluchistan, where the Khan of Kelat, notwithstanding that for a time some of the tribal chiefs had opposed such action, issued on November 4, 1926, a proclamation that forbade the holding of slaves. Such of them as wish to remain with their former masters may do so, but must be paid wages.

SIGNS OF HUSTLING IN THE EAST

Recently a day was observed in Tokyo as Correct Time Day. Groups of school boys and girls were stationed at busy street corners, where they stopped each pedestrian to ask him if his watch corresponded with those with which they had been furnished by the committee in charge. They corrected the watches that were found too fast or too slow. They also distributed circulars teaching the value of time.

A CHANCE FOR THE POPE

Information reaches us that the Swedish Protestant Mission recently working in the Italian colony of Erytrea has withdrawn. No foreign Protestant missionaries can get permission to work there. In 1925 the British and Foreign Bible Society's agent, before his passport was *viséd*, had to give a written guarantee to the Italian authorities in that he would abstain from all missionary work. Perhaps the Pope will appoint a day of prayer for religious liberty in these places, as well as in Mexico.

THE LAST TRACES OF A RACE

The Rockefeller Foundation has sent out a scientific expedition to investigate the Aborigines of Australia, who, under the impact of Western civilization, are dying out or entirely changing their character. It is thought that in a few years it will be impossible to gather adequate data as to social customs, ceremonial songs, language, speech, and cries. In addition to the gathering of anthropological and social data of this rapidly fading race, motion picture films will be made, so that their interesting customs may be handed down to posterity. The expedition, which is one of the best equipped of those sent out by the Foundation, is led by Dr. Cleland, Professor of Pathology in Adelaide University.

THE BEHAI MOVEMENT IN PERSIA

As a result of careful investigations made in Persia, Dr. Samuel M. Zwemer considers that the outlook for the Behai Movement in that land is not favorable.

"The Babi-Behai Movement," he reports, "fully understands the secret of propaganda, but is nevertheless waning in Persia today. In spite of its appeal as a so-called universal religion and its early martyrs for the cause, the ethical contradictions and the too evident syncretism of its book of Revelation do not appeal to the Persian mind. They are beginning to recognize it as only a half-way house to truth, and many wish to travel all the way toward the goal."

GLIMPSES

Up-to-date Buddhist temples in Korea have tennis courts in the temple yards.

Figures recently published by the Chinese post office put the present population of China proper, excluding Mongolia and Thibet, at 436,094,953.

In the Fiji Islands coolies from India now number over 65,000. But little Christian work is being done among them and they are said to be drifting away from their former religious beliefs.

The number of foreign students admitted to the United States under the Immigration Law in the year ending June 30, 1926, was 1,920. The races from each of which over one hundred of these students came were Chinese, 327; English, 246; German, 118; Hebrew, 111; and Japanese, 107.

In 1925 the Mormons of Utah had 779 missionaries in foreign fields; 220 of these being in what is called the "Island Mission," which includes Australia and the Pacific Islands. This mission owned property valued at over \$518,000. Members of its churches numbered 53,051. Josephite Mormons also are active in foreign missionary work.



THE PATRIOT-SAINT OF THE CHINESE NATIONALISTS

The apotheosis of Sun Yat Sen is clearly noted in Southern China. Revered by General Chiang Kai Shek and the officials of the Cantonese Government, and practically worshiped by the common people, he, though gone but two years, is the center of a cult said to be the largest in China, if not in all Asia. "Daring-to-Die" for China, he has become her Sun indeed.

THE STORY OF LAN HUA LIU OF SHANSI

Miss Liu is a product of Congregational work in China. Her grandfather was the first man to join the Taiku church in Shansi. Her father was a gifted preacher, an outstanding personality, and a martyr of Boxer days. Miss Liu received her education in the Taiku schools, at Bridgman Academy and Yenching College, Peking, and at Oberlin and Columbia. She told this story at the recent Annual Meeting of the Woman's Board of Missions.

Miss Liu has just announced her engagement to Yui Sing Ching, a former chaplain in Marshal Feng's army, and now studying, at the Marshal's request, in New York, specializing in sociology and school administration. Miss Liu is returning to Taiku, where she will teach for Oberlin for awhile.

A STRAIGHT, eager little figure stepped quickly to the platform edge, and, with here and there an appealing gesture of her dainty hands when an elusive English word slipped away, told a graphic story of the quest of Lan Hua Liu for knowledge.

"I have come from the other side of the world to you, my friends, to bring you warm greetings and hearty congratulations of the North China Conference," began Miss Liu, after asking allowance for her limitations of speech, "and to bring also greetings from the members of the Christian Chinese people of my country. It has been the greatest desire of my life to see a group, a great group, of people like you this morning. There are many things I would like to tell you and many things I would like to thank you for, because you have done great things for China. Because I cannot express myself so well in English, do not take alone what I say, but try to imagine what is in my heart and know what I want to say to you."

There are colleges in China today, according to Miss Liu, "because of the labors of the missionaries and the great interest and help that has been given continuously by the Christian people of America.

"I am a girl come from the third generation of a Christian family," said Miss Liu, "whose grandfather, uncle, and mother were martyrs. When I was a little child my mother always taught me to love Jesus Christ, my sisters, and my own people. After her death I remembered. Day after day I went back to the old ruined place where the Boxers had burned my home. Every day I would go back there to find my mother, because my little brother was always crying for her. I never dreamed about my mother but once, but that dream was something very real to me.

"I dreamed," continued Miss Liu, with a wistful little smile, "that my mother and my uncle were all

dressed in white and mounted on white horses. They dashed through the fire of the ruined place. I cried out to my mother, 'I have come every day to find you. I want to go with you.' But she turned and looked back toward me and said very gently, 'My child, you will come with me some day, but you must first live for your sisters.' I was six years of age then, but ever since that dream has been a source of great help and strength for my later life. Always I remember my mother's words, 'You are coming some day, but not now. You have to live for your sisters.'"

Little Lan Hua lived with her grandmother, and she often wept bitterly because she could not go to school. "I must go to school and learn if I am to live for my sisters," she would cry. "How can I live and teach my sisters if I do not learn to read myself?" But because the ruling was that only boys from six to twelve and girls from six to eight could attend school, little Lan Hua, being outside the age limit, could not go. "There is the rule," said grandmother, "therefore you will have to wait." So Lan Hua waited as patiently as she could, until finally there came the day when it seemed her eager prayers were to be answered. Mrs.

Atwood came to Lan Hua's grandmother and said, "Don't you want your little girl to go to school?"

"I was so happy," cried Miss Liu, "for I knew my prayer was answered. My grandmother said, 'She is too young. She cannot take care of herself.' But I cried, 'I can, I can. I can sew and make my own shoes. I can take care of myself!' Grandmother finally said to me, 'Well, you may go. You may try it.' So my cousin and I went off to school. We had to travel by donkey and mule back, or in a Chinese mule cart. My home was in Shansi, and the trip was over mountains and along rough trails. It took us two weeks to reach Peking.

"After I got there I was so happy, but," admitted



LAN HUA LIU

Miss Liu, "I was terribly homesick, too. I said to myself, however, 'My prayer is answered, I had better stay.' So I stayed for five years."

Then Miss Liu told, with a humorous twist, how the folks began talking about an "academy." She was much intrigued by the mysterious word. She wondered what it was. Finally the day came when the "academy" was established, and later her cousin became a member of the graduating class. Miss Liu was charmed by it all and she at once began earnestly to pray that some day she would graduate from the "academy." And again her prayers were answered and she did graduate from the academy, but her close application to her studies had broken down her health and she was forced to return to her native town, where she taught for two years. Then she began looking forward to college.

"Of course I had no money to go to college with," continued Miss Liu, "for while teaching I received only \$3 a month, in your money. In addition to the tuition, there were traveling expenses too heavy for me to bear. So I began praying about it. For, I said, if God wishes me to do work for His own dear sake, and my people, He surely will open the door for me.

"One day I came to see Mrs. Fairfield, and she asked me what I was going to do. I said, 'I look forward to a college education. But I haven't the money to go with.' Mrs. Fairfield went into her husband's office and when she came out she said, 'You are going to college.' I was so surprised. I said to her, 'You are fooling me!' But she replied, 'I never joke about such things.' She said I was to have \$20 a year and books. But I was still worried, for there were rooming expenses and the cost of traveling. Where were they to come from?

"Miss Flora Heebner had just come back from America. One evening when I was thinking about how I could get the rest of the money to go to college, I walked by her office. It was 10 o'clock, but a light still burned there. I walked back and forth before her door many times, but I couldn't get the 'nerve' to knock and ask her to help me." A ripple of laughter greeted Miss Liu's quaint introduction of American slang.

"I felt I would not be able to sleep until I had seen Miss Heebner, so finally I knocked at her door. She asked me in."

Then Miss Liu told how Miss Heebner, after hearing her story, smiled and said, "Miss Liu, you have come just in time." She went to her desk and took out an envelope. In the envelope was a check.

"Just a few days ago," she said, "I received a letter from a missionary society in America sending

me \$50 in gold. Sometimes they send me money and tell me exactly how they want it used, but this time they only said to use it for some necessary thing. So your education is very, very necessary. Here is the \$50 to start you in college."

Miss Liu stayed in Yenching (Peking) College for four years. In 1917 she returned, and taught five years. During these years the idea was growing rapidly in the mind of this eager Chinese girl to go to America and study further, that she might be even better fitted to teach the millions of her fellow country women there in China. "If God really wishes me to so serve my people He will let me get an education in America. Why did I want to come to America? Had I not already education enough to help my people? I do not know. But I do know I wanted to come to America because, first, I think it is the greatest country in the world. Secondly, because I wanted to see a big meeting of the Woman's Board in America, as I had seen in China. I wanted to see why you made the sacrifices you do.

"America is great, not only politically, but great because of her many, many Christian homes. I wanted to come to America to tell my friends how much I have enjoyed your help and labor. When in China I thought all Americans were millionaires, so that when they gave money they didn't feel it at all. But since I've come here to America I find everybody is busy and earning every cent. But because they have love many of them want to give and to help. I want to bring back to my people how those who help them sacrifice here.

"You have read," continued Miss Liu, "about how women have no place in China. We *were* neglected until the missionaries came. They gave us freedom, they lifted us to a higher level of life, mentally, physically, and spiritually.

"I want to ask you to stand back of the great work you have done for a mass of young people in China. They are your products. I am a woman whom you produced, the fruit of your work in the missions. And during these twenty years many Chinese young men and women have become your representatives in China. China is so far away that you do not know exactly how your money is spent or where it comes. That is why I come to you this morning. This is a little piece of your work," pressing her hands against her breast, "and there are a great many more over in China. If I had not had the privilege of being an educated Christian woman, I would be yet just like many, many women in China today—dirty and ignorant. I want you to stand by your great love for God, your great sacrificial spirit. Stand by Jesus."



THE STORY OF THE FOOCHOW LOOTING

I

By REV. ARTHUR G. RINDEN, General Missionary,
Foochow, January 17

"At the time between the government of the re-treating Northern forces and the incoming Southerners the student army was in power for one day, in which they took the opportunity to settle certain grudges with people who had previously thwarted them in some of their lawless intentions. Two of these men they were able to catch, and they literally cut them into pieces. These students are the most radical element in and out of the army, with the possible exception of ex-bandits; they are anti-Christian, anti-foreign, etc. On Friday (January 14) they started more trouble. They incited the worst element of the soldiers to loot the Catholic orphanage—and once started, this sort of thing is not easily stopped. They then proceeded to other Catholic institutions and did likewise. The Brothers and Sisters have all gotten out of Foochow, of course, by a narrow escape; most of them have gone to Hong Kong for protection; two were at the U. S. Consul's last night.

"We are now at the home of the Peets, formerly of our mission. When we arrived home from church last evening we found Mr. Bucknell, an Englishman who has charge of one of our churches in Foochow City, waiting for our return. During the afternoon he was riding his bicycle on the main street, and when he became aware that trouble was in process, tried to return by a side street. He was stopped by soldiers, who took his bicycle, coat and overcoat, watch, money, keys. They allowed a number of citizens who knew him to escort him home, when they learned that he was not a Catholic. He went at once to the English consul to tell him of his experience; and when he returned, he found that his church and home were being looted; he says that they took about a thousand dollars worth of his belongings. The streets have been placarded with the statement that the foreigners take the eyes

from Chinese babies to make medicine—the identical charge which started the Tientsin massacre many years ago.

"We have just now received word that our people at the compound in Foochow City and at the Wen Shan Girls' School are safe."

II

From MISS BETTY CUSHMAN, of the Wen Shan Girls' School, January 17

"Well, we've had excitement enough at last—some of the things everybody prophesied for us came true yesterday. Yes, yesterday was a never-to-be-forgotten day. The end is not yet, but we hope and pray that the worst is over.

"Saturday we reached the university about four o'clock, in time for the commencement exercises, which were fine. Two representatives of the government spoke at length and in the friendliest terms. Both men said that the Southern party was not opposed to the Christian Church or to Christian institutions, but that it was opposed to foreign imperialism within the Church and within Christian institutions. I don't blame the Chinese a bit for feeling as they do. Of course this process of having the Chinese take over the running of their own country isn't comfortable for us. In fact, we should feel a whole lot more comfortable right now, if we were at 30 Greene Street, or anywhere else under Old Glory. (If you could take a look at the mob which is standing just outside our main gate, you would understand. Frightened parents are dragging home their more frightened daughters, and the soldiers are letting the girls go out with their families, but no one is allowed to come in.)

"Yesterday, Sunday, dawned bright and clear and little we dreamed what was in store for us. The whole school went to Geu Ciu Dong (the Chinese church across the street), for a splendid baccalaureate service. The girls sang beautifully and the whole service was fine and inspiring. We had the

baccalaureate speaker (Mr. Ling Buo Gi, an Anglican returned student), with his wife and daughter, here for dinner.

CHURCH LOOTED

"And then the fun began. First, Miss Chen's nephew came in crying—bearing the report that Song Ie Dong (the big Methodist institutional church in the city) had been broken into by a mob and thoroughly looted. Soon, three girls came out from the Anglican Girls' School in the city, saying that their school had been looted and that Miss Crabbe had sent them to warn us. Third, came the report that the city 'Y' had been wrecked; fourth, that Foo-chow College had been mobbed and looted; fifth, that Dr. Hu's hospital had suffered a similar fate. But the report (which, of course, hit us hardest) was the one to the effect that our own American Board Compound was in the process of being looted.

"Well, what should we do? Having no telephone, we were in a fine predicament. The girls were in a panic, of course. Mary was dispatched to the consulate for instructions, but we couldn't wait for her to get back before taking some action. And here's where we take off our hats to our Chinese Christian friends.

"A Mr. Kao (a classmate of Moss Mhen's at Yen Ching) had spoken in chapel on Saturday. (Both Miss Chen and Miss Li know him personally and say he is a most earnest Christian—anyway, he is an officer high up in the Southern army here.) As soon as he learned what was happening in the city, he rode out to ask what he could do to help us. He said, 'Say the word and I'll send a guard of thirty men immediately.' As Americans, we had no right to act without the consul's orders. You see, legally, this Southern government is in insurrection against the officially recognized government of China. Consul Price can have no official dealings with the 'Guak Ming Dong.' But it seemed foolish to stick to technicalities when lives and property were in danger. So Miss Perkins and I withdrew and let Mr. Ding (who is a wonder) talk with Mr. Kao.

"Mr. Kao promised to send a guard immediately and left his card for Mr. Ding to send to the temple near here, where hundreds of soldiers are quartered. Mr. Kao then left for Southside and we waited to see what would happen. People had been hammering on the gates all afternoon, but the gateman, of



WENSHAN GIRLS' SCHOOL

course, would not open. About four o'clock we decided to go down to the main gate and take a look.

"Mr. Ding was standing just inside the gate, talking with a fine-looking Southern officer whom the gateman had admitted. This man was in charge of the soldiers quartered close by. He asked if we were French. When Mr. Ding informed him that we were Americans, he smiled and said, 'Oh, you're our good friends. We'll take care of you all right.' (Whereupon I breathed a prayer of Thanksgiving for Roosevelt and Hay—yes, and Harding and Coolidge and Borah, and others.) Anyway, this officer then went off, promising to send help. We stayed down there at the gate and presently there was a great knocking and shouting on the other side. Mr. Ding shouted through and got the impression that this was our guard, so we opened one of the heavy doors a few inches. Both doors were then pushed violently open and a mob of about thirty men in uniform and a few not in uniform rushed into the compound. There were hundreds in the street back of them anxious to come in.

SURROUNDED BY MOB

"Mr. Ding sensed the situation immediately—he saw that these men were not the guard which was being sent to protect us, but a mob which had come to loot us. He slipped quickly through the crowd and ran to the nearby temple. Meanwhile, there we stood—the four of us foreigners, two Chinese women teachers, and the gateman—completely surrounded by this mob. They were all Mandarin-speaking and jabbered away at us full tilt—meanwhile giving us the complete 'once-over.' They kept asking us if we were French, and we kept saying over and over that we were Americans. (Miss Perkins knows a little Mandarin and we imitated her.)

"Gradually, the truth began to dawn on us, but there was nothing to do but stand there and smile on, meanwhile praying that our real defenders would appear. None of us were the least bit afraid—it's funny how fearless you feel, right in the midst of danger like that.

"For ten or fifteen minutes we held them there by our sheer friendliness and calmness. I think they were simply astounded to see us four foreign women standing there coolly, with our arms folded, smiling. Finally, however, the novelty wore off—the crowds



ENTRANCE TO WENSHAN



THE CUSHMAN SISTERS
Betty, left; Mary, right

in the street began pushing from the rear. The insubordinate soldiers, who were leading the mob, started pushing up the walk. Simultaneously, they clapped their hands, yelled, 'Let's go!' and made a dash for the steps leading to our house. Mrs. Ling held out her arms and expostulated vociferously, but in vain.

"Then came the most dramatic moment of my life. At that very instant, when everything seemed lost, twenty stalwart guards came rushing in, led by keen-looking officers and accompanied by Mr. Ding. (I thought I had become a complete pacifist, but those bayoneted guns looked beautiful to me right then.) I never saw anything more efficient in my life than the way those guards pushed the mob back through the gate and out into the street. It was a 'slick' job. The officers then stationed some of the men at the back gates and had others patrol the walks.

UNDER CHINESE PROTECTION

"Our next job was to comfort the girls and to decide about the night. Just before the mob arrived, Mary had returned from the consulate, with orders for us to come over Southside (the foreign quarters)—first sending the Foochow girls home and bringing the other girls with us. But we couldn't

see that at all. It was getting dark and was too late to send the girls home. It seemed like clear desertion for us even to think of pulling out and leaving the girls and teachers here. We had thrown ourselves on Chinese protection and we were willing to take our chance. The Chinese teachers urged us to go, and Mr. Kao was very anxious to have us go. He offered to escort us on horseback across the bridge. We declined with thanks.

"The officers in charge had already written large placards and posted them on the gates—saying that there were no foreigners in this compound, just Chinese students and teachers. The officers told the soldier guards that we had gone—this was so that if anything happened, the soldiers could insist that there were no foreigners here. We were then ordered to keep absolutely quiet and out of sight.

"There was nothing to do but to go to bed—which we did, with our clothes on! I really slept a good part of the night, though I never heard so much racket in my life—you see there were a hundred soldiers inside our compound walls and crowds of would-be looters all around the outside. All through the night people were hammering on the gates. In case the mob should try to break in, the officer on the inside was authorized to blow seven times on a whistle—thereby calling reinforcements from the neighboring temple. It was not necessary, however, and finally morning came. We had a faculty meeting right after breakfast to decide upon the next move.

"We finally decided to let the girls go home if their parents came for them—we agreed to meet again after lunch to plan what to do with the rest of the girls.

"The consul has just been here on his way into the city, where he hopes to have an interview with General Haw.

"We are hoping and praying that the consul will get some satisfaction from General Haw. He is to stop at the American Board Compound on his way out. Then he will come here to tell us what is the next thing to do.

"I shall cable again as soon as things quiet down a bit. I think the crisis is past. I certainly hope the consul won't make us move over Southside."

III

Extracts of Letters from DR. NEIL H. LEWIS, of the Hospital, Written January 16-21

"The hospital has been swamped with soldier patients (Northern soldiers defeated by the Nationalist army in the environs of Foochow). Politically, we have been rather quiet up till now. After the surrender the whole city burst out in celebration, and every shop sported the new Southern flag—blue background with a white sun. The students supporting the victors wore red, white, and blue neckties, and some of them carried bombs or swung them from a string with the effect of braggadocio.

"We have been coming to the conclusion that the South is sweeping the country, that it has ideals and is thinking of China rather than self. Even

though it may have anti-foreign or anti-Christian tendencies, we prefer it to the present, or nearly past, *régime*.

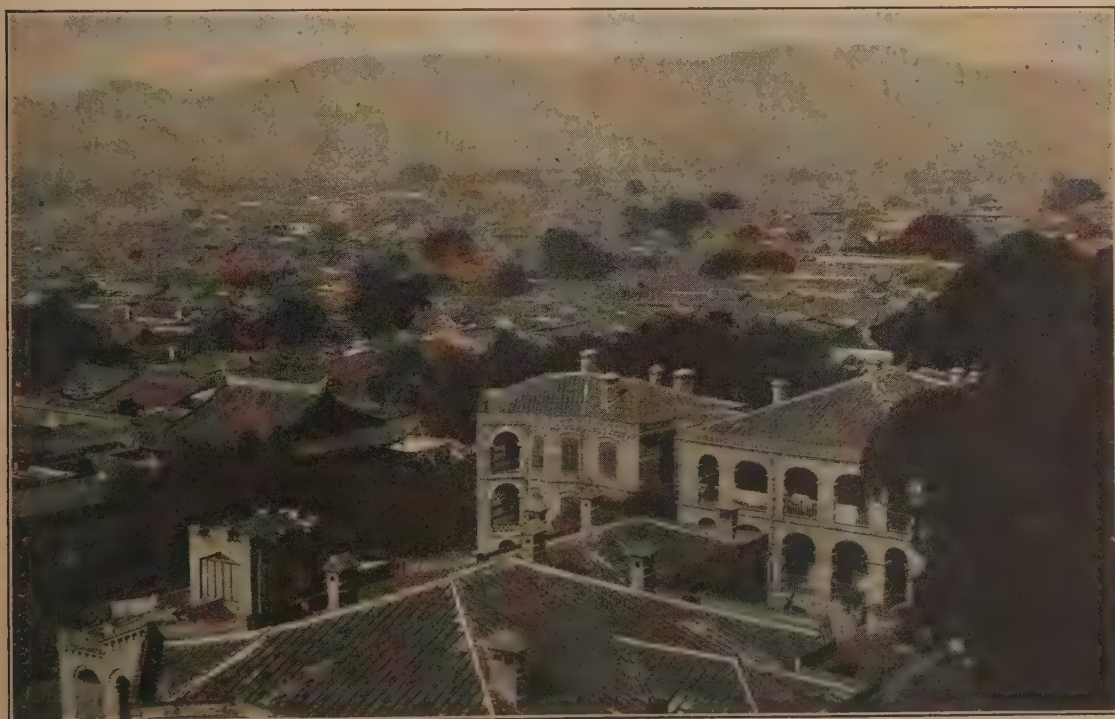
"The agitators led desperate parties of hoodlums and retreating soldiers against the Spanish Catholic Foundling Asylum, where the funeral of orphan children was going on. The place was looted, the older orphans abducted or sent to the police, the sisters driven out.

"Mobs of Northern soldiers of the bandit type, with some regular soldiers, broke in and looted the city Y. M. C. A. and the church across the street. I was down at the hospital getting the news and came back to the house to find a soldier trying to abduct a parlor lamp—I escorted him to the door, only to find that our back gate was broken down. Alice (Mrs. Lewis) came rushing down with the news that three more unwelcome visitors were upstairs. I found them in the midst of Alice's underwear. We eyed one another and I pointed dramatically to the door. I helped them down the stairs and out and edged them toward the back gate. They took a few blankets, an overcoat, and Mary's (Mrs. Campbell's) watch.

"I had started in repairing the gate when thirty or more louts appeared at the entrance simultaneously with Messrs. Beard, Christian, Hightower, and myself. They took all our blankets, all my suits of clothes, underwear, parlor lamp, etc., searched us, and took our keys and money.

"We took the two babies over to the hospital, where they would probably be safe, and came back to guard our property. The soldiers went up to Dr. Beard's and took blankets and clothing, and at this juncture ten police came in from the hospital and drove them out. Four of the looters were caught and bound, but this house is a wreck. I am writing this while waiting to guard. I start my watch at 12.30 A.M. Twenty police have arrived to guard the compound and 300 Southern soldiers. We hear the Anglican Hospital and compound was looted, Dr. Matthews beaten because he resisted, the English ladies driven from their home and hooted out of the city. Another English missionary who is connected with us was stripped of his clothing on the street. All the churches have been taken by the soldiery, and the Methodist Women's Hospital, run by Dr. Hu, American-trained Chinese, was also looted. Our school compound was gutted, and soldiers are quartered in the church now. It was a nasty experience but no one of us was hurt. We did not attempt to resist. Unlike movie rescues, the police arrived twenty minutes too late, but they did come and the bandits fled. We are the only hospital not looted in the city. When the soldiers found it filled with their sick or wounded comrades they refrained from looting it.

"18th. We feel we are closer to the Chinese people than the officials are and know what is going



WHERE SOME OF THE LOOTING TOOK PLACE

The two houses in the right foreground are the residences of Dr. Lewis (left) and Dr. Beard referred to in the accounts. The gate defended is between and back of the residences. "Wenshan" is at the other side of the city, to the left.

on; know the Chinese character better, what it is capable of. We are hopeful.

"Foochow College completed examinations yesterday and Dr. Beard, in the Assembly, announced that the management of the college was placed entirely in the hands of the Chinese faculty, making them responsible. We have had a council about the management of the hospital, and I am pressing the Chinese to take the chief charge and let me be their assistant. We all feel that it is best for us foreigners to slip out from the head positions and let the Chinese Christians be responsible and take the burden. This was done at Swatow in Kwantung Province by the missions there when they went over to the Southerners last year. They have had the best year they have ever had, with missionaries purely as advisers.

"21st. Still here and do not expect to leave. Not a bit of trouble since I wrote yesterday, although the consul has advised us all to leave. The Southern soldiers have never looted in their conquests and show a respect for ethics. They have been fine; not a bit troublesome. They keep out of the compound and in their own quarters; no wandering around, peeping into windows and that sort of thing. Their officers keep assuring us that we have nothing to fear. The men who looted us are what is known as 'bad soldiers,' all belonging to the 17th Northern Army. They are pretty well out of the city now. Our ladies have all moved down to Pagoda Anchorage (from Nantai, to which they moved on the 17th) to live in Dr. Campbell's hospital. Except Mrs. Beard, who is staying here as housekeeper for us men.

"We all feel that this incident is the turning of a new leaf. The Union Normal School has been turned over to the Chinese to manage also, and now today the Chinese Christians have appointed a committee to manage the hospital. They have asked me to remain in charge of it, but I prefer to serve, if possible, under a Chinese Christian doctor. One of the problems in turning the management of Christian institutions over to Chinese Christians completely is that no one man wishes to assume the responsibility of management. They are quite willing to serve upon active committees, but some one has to take the responsibility of decisions."

IV

Extract from Letter from DR. WILLARD BEARD, of the College, January 19

"Saturday (January 15) several of us were at the university for the dedication of the Science Hall—Jones Hall—and commencement, returning about 8.30 P.M., noticing nothing unusual. But Sunday there was tenseness. Every one was talking about the case. Some churches did not open. Others opened only the side door. As I was at lunch, the preacher of our city church came in, bringing a trunk and a suitcase. Soldiers had broken into his house and had taken some of his trunks. Mrs. Lewis came running in to say that soldiers had broken into the compound by a back gate, had entered their home, and had taken off Mrs. Campbell's wrist watch. Hightower, Dr. Lewis, and I were on the spot at once.



THE MIN RIVER AT FOOCHOW

The soldiers had retreated. We began to repair the gate as they came back. We stood at the gate and resisted them for perhaps ten minutes. But there were more than twenty and they began to get nasty. We backed off and they tore off our clothes and went through our pockets. All I had left was my trousers, glasses, and keys. Hightower had a vest on and one trouser leg. They took watches, rings, and everything in our pockets. They then went into Dr. Lewis's house and into our house. They were in a great hurry and took clothes and bedding chiefly. After perhaps ten minutes police came in and the looters ran with what they chanced to have. Mrs. Beard and I lost about \$1,150 (Mex.).

"An hour after a commander came in, and promised a guard of 100 men at once to guard that night. I also took him to the Union Kindergarten, and he went to Miss Hartwell's and Miss Wiley's. The next A.M. 150 of his soldiers moved into the hospital and have been there since. Some of the bandit soldiers entered the Ponasang gate. They

were met at the foot of the steps by several of the Chinese teachers, who restrained them till other soldiers came indoors and drove them away. The Ponasang ladies left for Southside last evening, and today three left for Manila.

"This evening we have talked with some of the leaders of the church. This is the plan proposed: the Congregational Church Council to take over the use of all the American Board property except our residences. They will likely appoint a board of managers for the hospitals and another for the schools. We hope that if we foreigners leave the Chinese Christians will have less persecution.

"There is much said against Christianity and Christians and the church now. I have written in cold ink. But there is much brotherly Christian feeling as we talk, and eyes are moist and the Chinese brothers want to pray with us. Out of this trial the Kingdom will grow—not exactly as we Westerners have forced it in our bungling, but as God guides the Chinese."

THE EVACUATION OF KULING

China missionaries, especially mothers with their children, have long resorted to Kuling for recuperation. Some of our own people were there when that part of the Yangtze Valley District changed from Northern to Southern control. Mr. Kellogg and Mrs. Shepherd, of Shaowu, tell the story of the evacuation of this foreign community at the request of the Vice-Consul.

By EDWIN D. KELLOGG, about January 17

THE situation in the Central Yangtze Valley had been steadily growing more threatening from the first of January and onward. The policy of the British Government, eminently wise, in not opposing force to force, had necessitated the giving over of the British concession at Hankow to the Southern government. The marines who had been landed to protect the concession were withdrawn to their gunboats in the river, and the protection of British subjects and their possessions became the responsibility of the Chinese. Their protection, however, was not very complete, and small riots, robberies, and threatening words and acts were not suppressed. Consequently the British naval authorities ordered the removal of all women and children to safer ports down river, mainly to Shanghai, the men, such as cared to stay, concentrating in the building of the Asiatic Petroleum Company for mutual fellowship and protection.

"This situation at Hankow was repeated in very large measure at the next treaty port down river—Kiukiang, in the Province of Kiangsi. What was happening at Hankow and Kiukiang made its influence felt to some degree at the mountain resort of Kuling, fourteen miles from Kiukiang. There was no violence on the mountain, and there was little in word to indicate that anything untoward would be staged at Kuling. However, the British authorities felt that the only safe thing for their nationals was their removal down river.

"As soon as the British contingent had left the mountain the American residents turned over to the Southern commander the responsibility of the policing of the foreign community, which is known as the Kuling Estate. He promised full protection to all foreigners remaining on the mountain; nothing but pleasant relations had existed between him and the foreign authorities throughout the previous weeks.

"Under the conditions, however, many Americans felt that it would be better to go where there seemed less likelihood of trouble. The two American Board families upon the mountain, Mrs. Shepherd and her three children, and the Kelloggs, together with one or two others, determined to stay, feeling that there was really no danger for Americans.

"Hardly had the meeting at which these decisions were reached broken up before the face of the situation was changed by the arrival of Mr. Hall Paxton, American Vice-Consul at Nanking. Mr. Paxton, who, by the way, is the son of missionary parents, had just been on a trip to Hankow, and had found the situation so tense that he felt it his duty to call at Kiukiang on his way down river and make the trip to Kuling for the purpose of bringing out the Americans still remaining there. Like all American consular officers, he had power merely to strongly advise his nationals to remove to a safer place. But one hardly likes to accept the responsibility of running contrary to the urgent advice of his consul in matters of this nature, especially where the safety of women and children is involved.

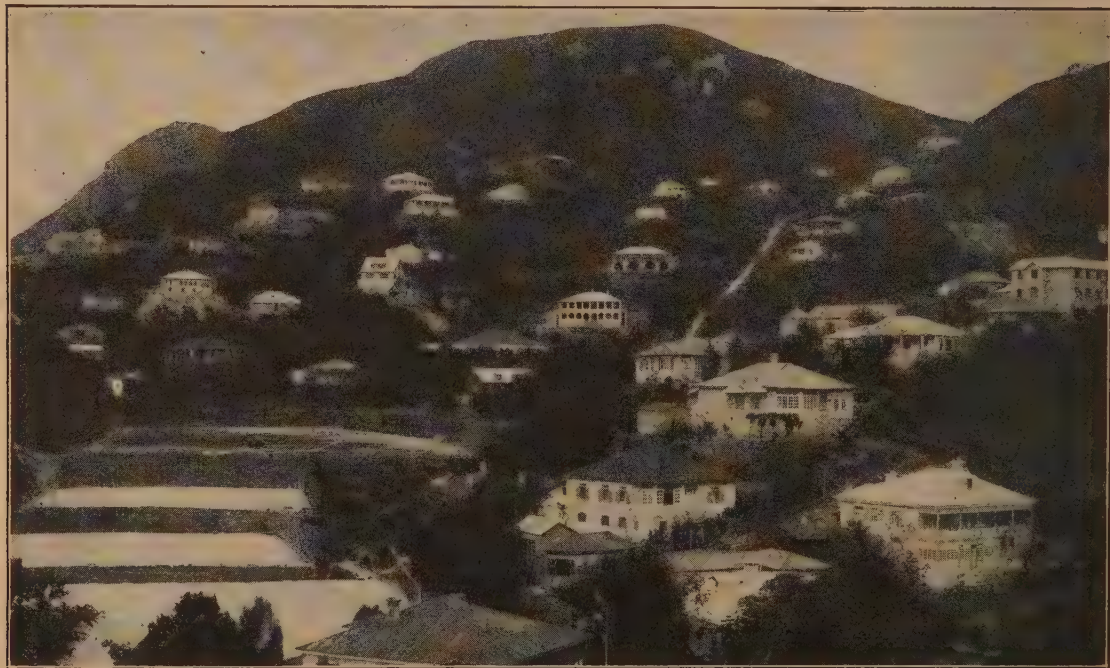
"Mr. Paxton urged the immediate evacuation of American residents, stating that his official standing as a consular officer would ensure safe and comparatively unimpeded exit for those going with him. Since he hoped to connect with a steamer lying in the river at Kiukiang, we were allowed about four hours in which to close up our houses, pack our suitcases, and depart. Only such things as we ourselves would be able to carry might be taken, since there would be a kind of no-man's land down in Kiukiang, where coolies would probably be unwilling to carry anything for a foreigner.

"The family got away about 6.30, while I was able to finally break away at 7.15, the last one to start down. Most of the people walked, but there were a few sedan chairs available. At the foot of the mountain a change was made from the sedan chairs to auto-buses. On account of the scarcity of ready money, it was necessary to pool resources and pay off the men *en bloc*; and as they saw their means for obtaining a livelihood getting away as fast as possible, they naturally held out for the last penny from their prey. There was some roughness—one woman suffered a torn coat, and altogether the experience was not a pleasant one, but far better than it might have been. The police were not very helpful in restraining the excesses of the coolies, but after the arrest of one particularly obnoxious individual things went better.

"Along about midnight five buses of refugees were making their way across the plain to Kiukiang. When it came to stuffing luggage and individuals into the buses the proverbial sardine packing process was far outdone, and the way these Fords groaned over the slight rises showed that capacity loading

was rather overdone. However, the terminus garages were finally reached, and another long wait ensued while payment for passage was adjusted. Here Southern soldiers were curious, but on the whole very civil. A civilian and a soldier, on separate occasions, inquired why it was that Americans were fleeing. 'We have no quarrel with you; it is only the British with whom we are at odds. Your Gospel halls are good stuff,' they said. I said that if there were trouble there might be some difficulty in knowing who were British and who were not, and to this they agreed.

"Some of the refugees were patients in the hospitals on the mountain and they could not walk the three-quarters of a mile through the Chinese city. For these, rickshas and chairs were fortunately forthcoming and the journey was resumed, this time with a guard of soldiers for protection. At the shore the consul put off in a sampan to the American gunboat anchored out on the river, the steamer which was to have taken us having left hours before. There was nothing lacking in the service rendered their countrymen by Captain Yateman and the other officers and crew of the *Penguin*. The ship's motor tender immediately put off for the purpose of transporting the party on shore to the gunboat. There was much difficulty in bridging the gap between tender and shore, as there was a stretch of shallow water and muddy bottom to be covered, but after two hours of work in the darkness and the searching wind, all were on board by 4 A.M. Pitchers of piping hot coffee from the ship's galley served to revive our spirits. The entire party put in the brief time till morning in the mess room. Shortly before seven everybody had to clear out while the messroom



A PART OF KULING



THE OLD TRAIL TO KULING
Yangtze River in the distance

boys laid the tables for the hungry multitude. And how the heaping platters of Oregon apples, and ham, and eggs, and toast did melt away! and then we all got out while the ship's men fell to. One fellow who was not on duty the night before was being joshed for sleeping through the whole affair, and not knowing how his ship had been captured by missionary bandits in the night. Before noon we were all transferred to a British steamer going down the river.

"We shall not soon forget, however, the thorough-going American hospitality which our gunboat provided for us. There seemed no need of ours which was not anticipated by these American guardians of the peace in the Far East. Neither shall we forget the help rendered by Vice-Consul Paxton, whose middle name must be Service-for-Others. From the time he reached the mountain with his message to come out, till he left the steamer at Nanking, his only thought was the safety and comfort of the evacuating party.

"The British steamer did its best for our comfort. On Sunday afternoon, January 16, after a little over forty-eight hours from Kiukiang, we docked at Shanghai. Mrs. Shepherd and her children went to stay with long-time friends, while we found a hospitable welcome with Dr. and Mrs. Frank Rawlinson."

By MRS. GEORGE SHEPHERD, January 24

THE trip down from Kuling was uneventful until we got to the bottom at the auto waiting rooms. There was a huge crowd there and the party was jangling and wrangling. The trip across the plains was quickly made when we once got started.

In some ways we were fortunate to pass through Kiukiang in the dead of night—thus avoiding mobs—but we left our auto at the edge of the city and with a military escort trudged through the city, carrying babies and hand baggage.

"We finally reached the banks of the Yangtze, where we waited an interminably long time for disputes to be settled over small boats asking exorbitant prices—sums we didn't even possess after pooling all our funds. Finally word was gotten to the U. S. A. gunboat and they sent a small boat to take us in relays. The disappointed Chinese boatmen tried to fight them off with staves, but three of our men jumped into the water and held on to the boat and settled the difficulty. In the midst of it all, Glee called out—perfectly oblivious of all the real excitement—'Mother, I want a bed.' Every one howled! Well, we got some makeshifts by 3.30 A.M., when we arrived on board the gunboat, and slept on table or bench or floors (as it might be) in the Mess Hall. They were very kind and most solicitous to do all they could for our comfort. However, it was a bitter pill for me, for a gunboat was the last place I had wanted to retreat to as a missionary.

"Whether such a hurried trip down was really necessary I don't suppose we will ever know. At any rate the vice-consul used his best judgment and exerted himself no end in our behalf throughout the trying trip, for which we are grateful. However, the awful things he suggested have not come to pass—but I don't know as I shall ever get over the chagrin of a hasty night descent in the face of our better class Chinese saying over and over they thought there was no danger for us in remaining in Kuling.

"Of course the big argument is that armed force will be used, lives lost, and then a mob out with the motto 'Life for life,' and not differentiating nationalities.

"We were transferred from the gunboat to a river passenger steamer, the last English one to run back into Shanghai. We were rather a sight! I overheard one lady, immaculately dressed (who hadn't been in mud up over her ankles where she came from) say, 'What peculiar looking people! Have they been away from civilization for years?'

"If some way could have been arranged by Western Powers to have responded sooner to the Washington Conference, I believe this Nationalist Group would have had no grounds for their motto 'Down with Imperialism,' which was probably given them, and has been fanned into red-hot condition by Russians who have come to work out their own means, using this perfectly good soil for their seed.

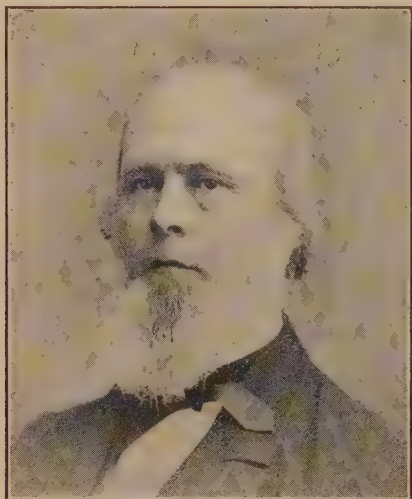
"Fundamentally I believe in the new nationalist spirit, but they haven't yet enough men of experience, brains, and spirit to avoid the unprincipled anti-Christian adolescent mass of half—or maybe one-tenth—educated youngsters who are inflamed by these Red Doctrines.

"Since we didn't act in a *big* spirit soon enough, we shall have to pay the piper."

REMINISCENCES OF JAMES L. BARTON

IV. THE FOREIGN SECRETARY

IN 1893, at the Annual Meeting of the American Board, Secretary Nathaniel G. Clark, because of failing health, requested the Board to appoint a committee to seek for his successor in the Foreign Department. The Board appointed for that purpose Dr. George Leon Walker, of Hartford, Conn.; Rev. Michael Burnham, of St. Louis, Mo.; the Honorable Samuel B. Capen, of Boston; President Matthew H. Buckham, of Burlington, Vt.; and William E. Hale, Esq., of Chicago. The President, Richard S. Storrs, was *ex officio* a member of the committee.



SECRETARY N. G. CLARK

Dr. Barton's predecessor and adviser. Beloved and honored to a remarkable degree, especially by the missionaries of the Board.

I had returned from my mission work in Turkey in the late autumn of 1892 with my family, on account of Mrs. Barton's critical illness, and was engaged in deputation work here at home. The committee to find a successor to Dr. Clark set out to find an assistant to him, who would begin service at once, as Dr. Clark's infirmities were increasing upon him. He, by authority of the committee, conferred with me, strongly presenting the case of his inability to go on and expressing his conviction that I should come into the office and work with him until the next Annual Meeting, when I would be elected his successor. Apart from my deep regard and affection for Dr. Clark, the suggestion made no appeal to me whatever. The thought of giving up missionary work in the field and becoming nothing but a Secretary at home seemed to me hardly worth considering. The two positions were not to my thinking comparable. Dr. Clark replied that he honored me for the position I took and, so far as he was concerned, would regard it as final. Then Dr. Storrs,

ex officio a member of the committee, entered personally into the question. He said the committee had unanimously decided that the next Foreign Secretary should be a missionary from the field. I replied that they would never find a missionary who would give up his work in the field to become an executive officer in the home office. There was much correspondence on the subject. Dr. Storrs at one time went so far as to say that "some people might interpret your insistence as obstinacy."

Finally, as I was living near Boston, the committee asked me to take work in the office as helper to Dr. Clark. I replied in writing that as a missionary upon furlough my time was at the disposal of the Board, and that I would be glad to aid Dr. Clark if it were thoroughly understood that I was not a candidate for his place. I at once began my work in the office, but continued to make preparation for return to Turkey. When it came to a medical examination upon the state of Mrs. Barton's health, the conclusion was that she could not go back to the field for years, if ever. The Board would not send me alone, and so the question was settled for me.

I believe I represent the large body of active missionaries when I say that to them the office of Secretary presents few attractions and offers few rewards. The missionary's life is a rewarding life, that carries with it a measure of satisfaction the secretarial office does not and cannot offer. A missionary has looked at the office of Secretary from overseas, and while to some pastors, and perhaps to a larger number of constituents, the position may seem to be one of high honor and wide influence, to the missionary he seems to be, as he really is or should be, the servant of the overseas staff. It is his business—I am now speaking of the Foreign Secretary—to be the representative at the home end of the missionaries on the field, and to back them up in their effort to build up the Church of Christ and bring in the Kingdom of God. He does not make the policies or in any initiatory sense direct the activities of the mission. When the missions need money or reinforcements, the Secretary is expected to secure both, and if he fails, there are missionaries who feel that they have a right to complain.

This is the way the foreign secretaryship appealed to me in 1894, and I have not had reason to modify the opinion materially, except to add that beyond what has been here said there is a glorious fellowship and comradeship between the Secretary and the missionaries that becomes a perpetual joy and inspiration.

I had known of some examples of a Secretary's mistakes in dealing with the mission. I had seen the same Secretary's letters quoted on a matter of sharp debate in a mission on both sides of the question, and they were rather strong on both sides. A Foreign Secretary visited one of the stations of Turkey and had been royally entertained, everything

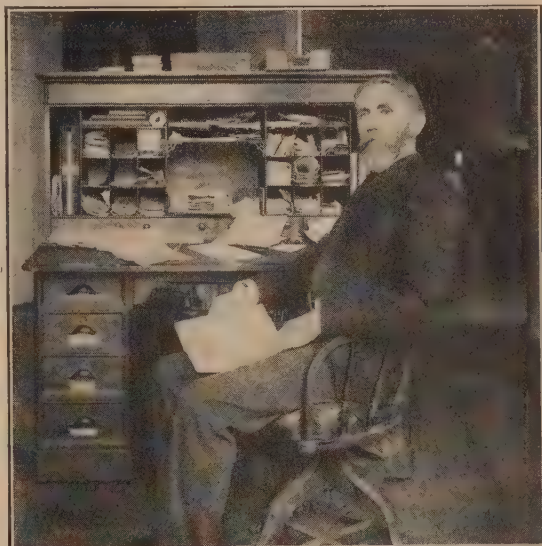
possible being done for his comfort. Upon his return to headquarters in Boston, he criticized the comforts which the missionaries enjoyed, and the suggestion was made that their salaries should be reduced. At that time the salary of a missionary's family at that station was less than \$900. The same Secretary was scheduled to visit Harpoot some years later. Such a visit required a ten-day journey overland, traveled on horseback and through a rough country. I petitioned the station to depute me to convoy the Secretary in. This was agreed to. I pledged the station that upon arrival the Secretary would not bring criticism upon the way missionaries traveled in the interior of Turkey. Whether or not the Secretary heard that I was to be his escort, or whether it was for some other reason, the trip was never taken. Missionaries make a mistake when they make a visiting Secretary company and set out to give him unusual entertainment.

A Secretary's value to the field and to the missionary depends upon his entering with absolute sympathy into their problems, and his giving himself to the solution of those problems. This does not mean that he must always secure what is asked or agree with the missions always in their policies, but it does mean that he must be fair and square in his correspondence and dealing and enter into their problems with friendly sympathy. If he thinks of himself as the official of the Board, speaking with authority and requiring obedience, he can hardly hope to achieve happy results.

It is very easy for a Secretary to be a source of keen disappointment to the missionaries with whom he is officially connected. I have known of missionaries, after from seven to ten years' absence from the country, working in an isolated mission, returning upon furlough and looking forward with the keenest anticipation to meeting their Secretary and going over with him the problems of work. Upon arrival at the office they have met with a formal reception and a cool dismissal. To refer to a single case: a missionary from a remote part of the world eagerly made haste with one chief thought in his mind, and that to greet his Secretary, for whom he had the highest admiration, and with whom he hoped to find spiritual fellowship. At the outer office he was told by a clerk that the Secretary was very busy, but that if his business was urgent he could go into the private office. The missionary did so. The Secretary arose, took him by the hand, saying, "I am glad to see you. Did you have a good voyage? When did you arrive? Where do you plan to settle?" Then he added, "Let me know if there is anything I can do for you," at the same time reaching out his hand for a good-by shake. And the missionary, who had not been asked to sit, was out of the office. As he reported the case, he said he actually cried over his heartbreaking disappointment.

Another missionary was greatly troubled because a Secretary had upon his table a sign, "Do not park here." I have come to the conclusion that if a Secretary is too busy to confer with the missionaries, he should have an assistant or assistants, or give his

position over to some one who can be a true Secretary. The most disheartening thing a missionary can say to me is, "You were so busy I did not call to see you when in Boston," or, "Are you too busy to talk over some of our problems?" I feel that I have failed in the performance of my duty as Secretary if the impression goes abroad that I am too busy to talk with the missionaries. Of course there are times when a Secretary must be in conference and in committee meetings, and therefore out of his office. Missionaries understand and make full allowance for these things. But if he cannot designate a time for an unhindered conference with every one of the missionaries under his charge, if such a conference is desired, he needs assistants. There is no more important or rewarding occupation to which he can give himself.



DR. BARTON IN DR. CLARK'S CHAIR

In 1894 Dr. Barton became Foreign Secretary of the Board. His office was in the old Congregational House, at 1 Somerset Street, Boston.

There is a marked advantage, I have come to believe, in a Foreign Secretary's having served an apprenticeship in the field as a working missionary. He should have had at least one full term in actual practice. I have noticed that one who has had such a field experience is better able to see the questions that arise from the point of view of the man in the mission, and unless that point of view is appreciated at the home end, and unless it figures in the final conclusion reached, there can hardly fail to be misunderstandings between the mission and the Board. Rarely does a mission have a spokesman present when its questions are discussed and settled. If it can be sure of one in the group who can grasp the mission point of view, a refusal to grant all that is asked will be taken much more easily.

It seems almost unnecessary to add that I have learned by experience that the missionaries prefer the utmost frankness in their Secretary, even if the

facts seem almost cruel at the time. I have known of a missionary's being voted home in a way that he thought was a furlough, when, in fact, it was with a view to his not returning to the field. This fact of his non-return was kept from him until he was well out of the mission. The missionary left his affairs on the field as if to return. The fact that he did not result in real loss to himself, since others must pick up, sort, and forward his personal effects, and close up items of personal business he could have done much more satisfactorily. A missionary should never be given occasion to read between the lines in a Secretary's letter. There should be nothing between the lines.

The office of Secretary can hardly be compared to missionary service. The service rendered is mixed and diversified, altogether too much so for the good of the work overseas. A Foreign Secretary—and it is only of such that I now speak—should be free from outside and strength-absorbing responsibilities. I mean by this deputation work in the churches, which belongs to the promotional department of the Board and not to the Foreign Secretary, membership on committees and boards which have no direct relation to the foreign work. I have come to feel that a Foreign Secretary sacrifices his efficiency when he gives much time and strength to Sunday speaking and to deputation work, especially when his absence from his office prevents unhurried conferences with the missionaries from his fields. I speak of this with a keen sense of personal delinquency upon my own part, owing to a multiplicity of engagements seri-

ously curtailing my time in the office. The ideal Foreign Secretary should be consecrated to the task committed to him and resist attractive appeals and temptations to give time to outside objects.

A Foreign Secretary deals personally and officially with the best people in the world, who are engaged in a service that touches the ends of the earth. He deals with the most fundamental subjects known, namely, education, social service, public health, national government, international relationships and religion; and these relationships bear upon every phase of life and work, and are of historic significance. He is constantly in personal relations with highly trained and unusually devoted men and women who are called upon to face crises which change the currents of their lives, and often of history, and when momentous decisions must be made, and which, when made, are final. Many of these decisions affect not only the one who is forced to make them, but often many other lives, and also bear directly upon results looking far into the future. Surely the Foreign Secretary is in a position to render a notable service to the missionaries on the field, with whom he is officially related, in times of deep, personal trial, as well as in hours of distinguished success. The opportunity is there, the office presupposes it, and the Secretary who permits side issues to divert his attention, command his time or overtax his strength, fails to realize the full privileges of his high office. When I entered upon this office in the American Board I did not realize its full significance; hence my failure to render the largest service.



DR. BARTON AND HIS COLLEAGUES IN 1906

Seated, left to right: F. H. Wiggin, Treasurer; E. E. Strong, Editorial Secretary; James L. Barton, Foreign Secretary; C. H. Patton, Home Secretary.

Standing, left to right: W. E. Strong, Associate Editorial Secretary; H. W. Hicks, Young People's Secretary; E. F. Bell, Assistant Foreign Secretary.

The picture was taken shortly after all the Foreign Department's work of administration was placed in Dr. Barton's hands. Before that there were two foreign secretaries.

HOW TURKEY TOOK THE TREATY

Extracts from a leading article by Agha Oulou Achmed, one of the leading deputies and political writers of Turkey: published in the Constantinople paper, "Milliet," January 28. References to Admiral Bristol have to do with him as the United States High Commissioner at Constantinople.

IN presenting to our Government a memorandum, in which he communicates the fact of the non-ratification by the American Senate of the Peace Treaty, Admiral Bristol expresses his regret and disappointment at this fact, sets forth the efforts made by his Government to obtain the ratification of the Treaty, and in the name of his Government expresses the hope that this incident may not be interpreted as a stumbling-block in the happy relationships existing between the two peoples.

"Turkish circles appreciate the regret and disappointment felt by the respected Admiral. This worthy diplomat, who has been with us since the Armistice, who did not hesitate to show us his friendship and sympathy in our darkest days, has won a very special place in Turkish hearts. And the Turk knows that the return of normal relations between America and Turkey is desired by Admiral Bristol more than by any one else, he having spared himself no effort or trouble to attain this end. It is therefore quite natural that, more than any other person, the worthy Admiral should regret the incident that has taken place (non-ratification).

"Moreover, it is impossible for Turkish circles also not to be grieved and disappointed. As a matter of fact, the non-ratification of the Treaty can make no real difference in the actual relationships between the two Governments. Whatever the relationship has been since the Armistice, and, in fact, since the War itself, it will continue to be in the future. We did not declare war on America, nor did America declare war on us. In fact, throughout the War, the American Ambassador remained in Constantinople. (Note by translator: This is a mistake, in fact. The Ambassador left in the spring of 1917.) The American citizen continued in our midst his usual round of activities; he was not classed as an enemy; he was subjected to no restriction or interference. Therefore, was it not natural for us to hope that after the Armistice, the first to make peace and the first to sign the Lausanne Treaty would be the American Government?

"But what do we actually see? Those who have struggled against us for years, those nations who have sacrificed hundreds of thousands of lives as our enemies, have made peace with us, have signed the Lausanne Treaty. It is only America that shows hesitancy in signing the Treaty.

"Yet Americans resident in Constantinople and those scattered throughout other districts of Turkey, with their Commissioner at their head, have, with persistence, repeatedly urged their homeland to make peace and sign the Treaty. With this object in view, they have sent to the Senate and to their Government Petitions, Requests, and Resolutions. Furthermore, the American Government and the Committee on Foreign Affairs have unitedly desired and requested the ratification of the Treaty. Nevertheless, in spite of all this, the Treaty was not ratified. What is the real reason for this strange and illogical incident?"

Substance of a telegram dated Angora, February 6th, 1927, appearing in the Constantinople "Milliet" for February 7th, 1927.

The temporary commercial agreement existing between the American and Turkish Governments, in accordance with which treatment is given to American trade, not on the basis of countries with whom there is no peace treaty, but on the preferential basis granted to countries which have signed treaties with the Turkish Republic, is due to lapse on February 8, 1927. As a result, American trade would be called upon to meet Customs duties of 8 per cent and 12 per cent, which are applied to goods from countries without treaty relationships. However, Admiral Bristol has requested that the developing commercial relationships between the two countries should not be subjected to the application of special tariffs in spite of the non-ratification of the Treaty. Therefore, by special arrangement, the favored treatment granted American trade is to be prolonged, as of February 8.



A TURKISH STUDENT TO AMERICA

In the mail of the Board there came, two days after the failure of the United States Senate to ratify the Lausanne Treaty with Turkey, a copy of an article written by a typical young Turkish student. Twefic Fikret, the author of the statement below, is a student at International College in Smyrna, and his article illustrates the attitude of Turkish youth, proud of recent Turkish progress, and feeling strongly that Turkey has been misunderstood in the West.

I AM a student at International College, Smyrna. I, being a young Turk, am very much interested in the welfare of my country, and am writing this article desiring sincerely to correct strange and wrong American opinions about Turkey.

"Today's Turkey is not the old Turkish Empire. The conditions of every sort are changed widely.

nor the old easy divorce. The following words were expressed by the great Turkish president, Gazi Mustafa Kemal Pasha, 'Our women ought to be the equals of the men in their education and their activities.'

"Many Americans, unfortunately, know very little about today's Turkey, and again, unfortunately, their ideas and thoughts about Turks are peculiar and false because of a tremendous propaganda carried on against Turkey by her enemies throughout the United States for many years. So the American point of view is almost poisoned with this bitter propaganda, and that is why some Americans are opposed to Turkey. Certainly they are innocent because actually they do not know the real matters and conditions in Turkey. However, I am convinced that little by little they will learn and understand the Turks better.

"My dear friends, as stated at the beginning of this article, my only desire is to see a good understanding between Americans and Turks. For that reason I urge you to study modern Turkey more and to come to a closer appreciation of what Turks are aiming for today."



WHEN MARS TURNS MERCHANT IN GREECE

"The Field of Mars," military parade ground at Salonica used for an International Commercial Exposition, October, 1926. Symbolic of the growth of Macedonia.

Turkey is now one of the important nations of the civilized world. Many important reforms, social, political, judicial, educational, economic, and religious, have been made successfully in a very short period. Turkey has already entered the family of civilized nations. Now, the young Turkish Republic has a new constitution, which gives the real and actual sovereignty and power to the people. According to this new constitution there is neither religious nor race distinction among her people. A new civil code has replaced the Koranic laws.

"Great and important reforms have been made in education. Now, forward-looking young people of Turkey are gaining an education that combines the best of Western and Eastern culture, and are fitting themselves to play a worthy part in the development of the young Republic. Ancient Angora, the key city of Anatolia, the capital of Turkey, is the focus from which the great national ideals are spreading throughout all the country.

"Now, Turkish women have the opportunity and the right to enter the professional arena on equal terms with men. They also have improved educational opportunities. Now, there exists neither polygamy



VENEZUELA STREET IN SALONICA

Three years ago it was a double row of refugee shops and stalls. Another evidence of remarkable growth in St. Paul's "Macedonia."

THE MISSIONARIES IN GREECE

BY W. D. WESTERVELT

Rev. W. D. Westervelt, D.D., F. R. G. S., of Honolulu, visited Greece the latter part of September. He was so favorably impressed by the character and spirit of the missionaries there that he now desires to share his convictions with the friends of the Board supporting the work in Greece.

IN the latter part of September, 1926, I visited Greece and the American Board missionaries.

One thing ought to be said in regard to these men and women, and they are not apt to say this on their own account. Dr. George White, who is now in this country, will speak of the needs of the mission in Salonica, and also in Athens. During the three years of their work there has been a thoroughly stable foundation laid for the future influence of the Board. This one thing the missionaries will not say. In the disaster in Turkey they were compelled to leave everything—the buildings they had erected, the schools they had established, the equipment in a great variety of forms, and almost all of their own personal effects. It was complete disaster. Many of these missionaries were gray-haired, their life work apparently finished. The disaster was heartbreaking, most discouraging, leaving men without any visible hope for the future. They came into Greece facing the beginning of life as any business men completely ruined would face the

beginning of a business life. It is a picture of consecration, courage, patience, and common sense in accepting every opportunity for work coming to their notice. It is almost unsurpassed by any business men in the history of any nation.

The Grecian Government, in a wonderful way, opened its doors to these missionaries, and has assisted them to use the slender means placed at their disposal in the purchase of suitably located lands and the erection of modest buildings. Of this matter Dr. White will speak, but he will say nothing of the splendid spirit of sacrifice and patient recommencement of life work by men and women who saw no star of hope before the dawn of their future days' work.

The missionaries, in talking the situation over with me, said they had come to the conclusion that the hand of Providence was in the change from the unstable domination of the Turk to laying the foundations for important schools under the stable government of Greece.



SALONICA BAY AND THE WHITE TOWER

This is only a part of Salonica Bay. The breakwater and harbor are behind the camera. "The White Tower" was built by Venetians under Turkish domination, 1430-1912. This Port is a great commercial center—the greatest in exports in Greece. This was Paul's Thessalonica.

THE EASTER OF THE EASTERN CHURCH

BY WILLIAM E. HAWKES

Mr. Hawkes, of Salonica, Greece, gives here the story of what he witnessed a year ago during the spring vacation of the American College (Anatolia).

I TRAVELED North and East in Macedonia and Western Thrace, partly along the old Via Egnatia, which runs through Salonica. I left here Good Friday morning with one of our Athens boys, and we stopped first at the village of Kilkis, where two of our students live.



A VIEW OF KILKIS LOOKING WEST
A city of refugees from Turkey

Usually, the railroad station is some distance away from the towns, so that one must take a carriage or an auto. We got into a car and found the father of one of our boys in the same seat. He took us at once to his home and we were royally entertained. In the afternoon we got into a Ford and went to a beautiful spot over the hills. Here we found grass, elm and willow trees, and a real mineral spring. Then we climbed the hill back of the village to the old church of St. George. This village and many others in this area were practically destroyed by the Bulgarians during the War. Trees were cut down, houses destroyed, and things of value taken away.

Our host was fasting, so our meals consisted of bread, olives, lettuce, etc., although they did give us cheese and eggs. Many of the people fast during the entire Lenten period, while others only during Passion Week. Our host was very ill for two years and spent much time in Switzerland. At that time he vowed that if he recovered he would give clothing to the most needy children of his village at each Easter. While we were there he was distributing these clothes, and he saw to it himself that the things fitted each child. He gave dresses, shoes, and a doll to the girls, and a suit, shoes, and a toy to the boys. He and his wife and the children all seemed happy.

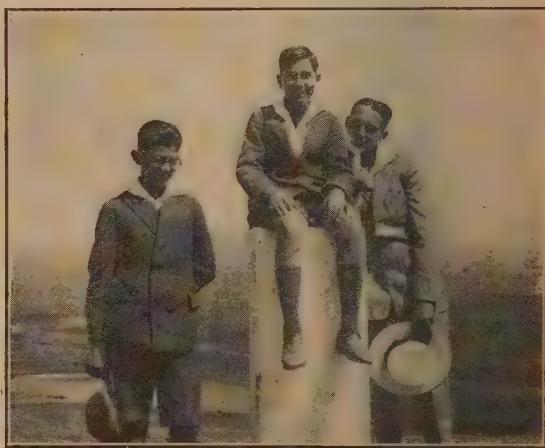
Good Friday night every one went to the church with his candle. The body of Christ was represented as on a bier and this was the night of the burial. Chants were sung by boys and men, and some of them were beautiful. The Metropolitan Bishop passed

around through the crowded church swinging his censer. Then it was time for the funeral procession and the representation of the bier was picked up and carried out through parts of the town, followed by all the people and a great number of soldiers, every person carrying a lighted candle. The procession from this church was led by the army buglers, and from another church by the Boy Scout buglers. Often the procession is led by a military band.

It was a very interesting thing to see all this great host of men, women, and children, each with his candle, and all part of this commemorative funeral procession. It is to me the most interesting part of the Greek Church Easter services. The people are not jubilant, but seem to feel the sorrowing note for which Good Friday stands.

Saturday night we went to the Metropolitan Church at Serres at eleven-thirty, and after passing through the church, stood outside with a great throng, waiting for the words telling of the resurrection. At midnight the Bishop and his associates passed out to a decorated stand in the open square and, after the reading of Scriptures, the resurrection was announced.

Again the town was filled with candlelight; its tone was now joyous; the booming of guns, the sky-rockets, colored lights and various sorts of torches added to the interest. Every one greeted his neighbor and friends with a happy "Christes anesti" (Christ is risen), and was answered, "Allithos anesti"



ON THE HILL ABOVE KILKIS

Here are three students of the American College at Salonica. The two standing live in Kilkis; the one sitting (evidently a well-posted youth) is from Athens, the son of a former student at Anatolia College, when that institution was at Marsovan, Turkey.

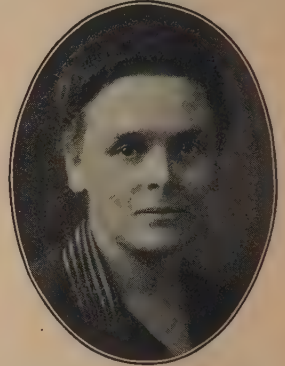
THE HOME BASE



MRS. HERMAN F. SWARTZ



MRS. GEORGE R. WILSON



MRS. ELBERT A. HARVEY

INTRODUCING STATE PRESIDENTS

This month we take pleasure in showing our readers the pictures of three of the women who, in different sections of our country, are heading up the state work. In later issues we shall hope to introduce others of this influential group of women. Mrs. Herman F. Swartz, president of the Woman's Federation of Northern California, is the senior in point of service and experience, since she has held the office several years. She is the wife of President Swartz, of the Pacific School of Religion. On the Atlantic Coast, we find Mrs. Elbert A. Harvey, who has accepted the leadership in Massachusetts. She is a daughter of Rev. Henry A. Stimson, D.D., of New York City, and a granddaughter of a former President of Dartmouth College, Samuel C. Bartlett, while her husband is a member of the Committee of Twelve, who has also been prominent in state matters. She was formerly Clerk of the Woman's Board of Missions, and her home is in Brookline, Mass. The newly elected President of the Woman's Missionary Society of Illinois is Mrs. George Wilson, of Hinsdale, who has been deeply interested in both

Home and Foreign missionary work. She had served the state as Secretary of Children's Work, and was formerly a member of the Board of Managers of the W. B. M. I.

MEN YOU OUGHT TO KNOW

The pictures of three strong State Superintendents appear on this page, each representing a different region—Superintendent Baird, the Pacific Coast; Superintendent Faville, the Mid-West; and Superintendent Rollins, the Atlantic States. These men are typical of the efficient and devoted group who are leading the State Conferences. In later issues we shall make our readers acquainted with others.

Dr. Baird was graduated from Yale College in the class of 1885, and from the Divinity School in 1890. With the famous Yale Band, he began Home Mission work in the state of Washington along with President Penrose, of Whitman College, and with Dr. Edward Lincoln Smith, now of Seattle. Some years later Dr. Baird was the A. M. A. Secretary in the Chicago District, from 1910-17. Since then he has superintended our growing work in the state



REV. THEODORE R. FAVILLE



REV. WALTER ROLLINS



REV. LUCIUS O. BAIRD

of Washington, having oversight also of Idaho and Alaska.

Dr. Faville is the son of one of the most prominent leaders in Christian life in the state of Wisconsin, and has himself been a pastor there. Few state bodies are organized more effectively, or have higher missionary ideals than Wisconsin. Very few exceed this state in the percentage of total apportionment actually attained.

Dr. Rollins, who is a native of Newton, Mass., and an alumnus of Dartmouth College, has had experience both along pastoral and educational lines. He served churches in Massachusetts and Iowa, and later became president of Fairmount College in Kansas. He has been the able superintendent of New York State since 1922.

The importance and commanding influence of the State Superintendents have been greatly multiplied of late. As a body they have accepted responsibility for the welfare of the church life of their states, including the missionary traditions and interest.

In the old days the Boards felt free to communicate directly with the churches and to place their appeals before them. Today the joint promotion of the whole apportionment is a fixed fact. No Board attempts to act alone. All plans must be revised in the light of the best judgment of the State Superintendents, who know the local conditions and have the confidence of the churches.

TO INCLUDE EVERY WOMAN

Because the women of the Northern California Conference were the first to unite their Home and Foreign work in a union Missionary Society, special interest centers in the revision of its constitution and incidentally the adoption of a new name. Instead of the Congregational Women's Missionary Society of Northern California, it is now the Federation of Congregational Women of Northern California. We are indebted to Mrs. W. W. Ferrier for the following explanation of action taken at the recent annual meeting.

During the examination of the constitution for revisions made necessary by unification of national Boards, the question arose whether it could be made more effective. It was quite evident that in two points at least results had not registered 100 per cent. The word "Missionary" had proved to be a magnet of two poles, attracting some and repelling others. Neither could it be claimed that every Congregational woman was a member of the society, membership depending, as it did, upon contributions to benevolences.

Those having the revisions in hand asked: Can we, like Edwin Markham's philosopher of the circles, exercise the love and wit to win out where there has been failure? To the minds of many women social justice, child welfare, world peace, and kindred subjects have a larger meaning than their understanding of "missionary enterprises." Should we, then, by the use of that term limit, for them, the circle of our purpose and lose their sympathy and cooperation? Would not a larger circle, the entire

program of the National Council, take them in? Could a single woman be left out of membership if a circle of "membership or affiliation with any Congregational church of Northern California" be substituted for the smaller circle of "contributors"?

The action finally taken involved, besides the change of name, an enlargement of membership privilege, and a restatement of the article defining purpose, which now reads:—

"The purpose of the Federation is to foster Christian service throughout the churches; to cultivate intelligence and interest in the State, National, and International work of the Congregational churches of the United States in extending the Kingdom of God and knowledge of Jesus Christ; and to enlist earnest and systematic coöperation with the Northern California Conference to do and promote the work for which the Conference is responsible. The Federation shall act also as a medium of coöperation in interdenominational work."

Needless to state, there were some heartaches over the omission of "missionary," but it was rather surprising how the large majority approved, without hesitation, the change, and are convinced that really the spirit of missions will be learned and understood and practiced more widely than before.

KEEPING CONTACTS AND RELAYING NEWS

This Federation has invited to important positions several members of the former Board of Directors of the W. B. M. P., who are finding joy and continued activity in the State work. Mrs. Richards has become the President of Santa Clara Association, with Mrs. Wagner as her assistant; Mrs. Krick is chairman of the Hospitality Committee, Mrs. Sargent of the Candidate Committee; Mrs. Peck is Foreign Secretary; Mrs. Cherington, Mrs. Blasdale, Mrs. Krick are on the Advisory Board; Mrs. Ferrier and Mrs. Thorsen are Directors. Each church has been asked to appoint a commissioner, who will report, in the case of churches around San Francisco Bay, what she heard at the last executive meeting. The Corresponding Secretary will inform the commissioners of churches at a distance what the interesting points of the meeting were, in order that they may pass on the information to their societies. This commissioner will report at Ladies' Aid meetings, as well as at missionary societies, if there are the two organizations in the church, because every woman is now included in the Federation. Everybody seems to be enthusiastic and working in perfect harmony.

REGIONAL COMMITTEES

Just after we had gone to press on our last issue, the New England Regional Committee met for an all-day session in the Congregational House, Boston, and completed its organization. The previous meeting had been only a provisional one. About forty persons were in attendance, representing the conferences of all the New England states, the women's missionary organizations, etc. Dr. Merrill came over from New York, also his associate, Mrs. Updike.

Time was well spent in hearing Dr. Merrill explain the 1927 plans of promotion, in reports from various states, in statements from Mrs. Updike in regard to the progress of women's work throughout the country, plans for thank-offerings, and other activities. There was a helpful and unhurried devotional period. Dr. Eddy was asked to report the critical situation in China.

The by-laws adopted at this time provide for fifty members, and for a small executive committee, which shall elect its own chairman. Rev. Stoddard Lane, of Manchester, N. H., was elected President, and Mrs. Edwin D. Burditt, of Rutland, Vt., Vice-President. The five other members on the executive committee are Rev. S. T. Clifton, Winsted, Conn.; Miss Florence R. Kenyon, Providence, R. I.; Mrs. Clifton H. Mix, Worcester, Mass.; Dr. Frederick H. Page, Boston; and Mrs. John Thompson, Portland, Me. It will be noted that instead of "one-third women," it is more than one-half women!

Considerable discussion centered around the proposal to employ a Regional Director for New England to work under the supervision of Secretary Merrill. It was voted to make an arrangement with the American Missionary Association by which its New England representative should also assume the duties of the Regional work, with an office at 14 Beacon Street, Boston.

Regional offices of the Commission on Missions have already been opened in other parts of the country. At Chicago, nearly a year ago, the Midwest committee was set up, with headquarters at 19 South La Salle Street. Rev. H. D. Davies, formerly of The Dalles, Ore., has recently accepted the position of Associate Secretary, but the desired woman executive has not been secured as yet. This committee has sixty-three members, and its chair-

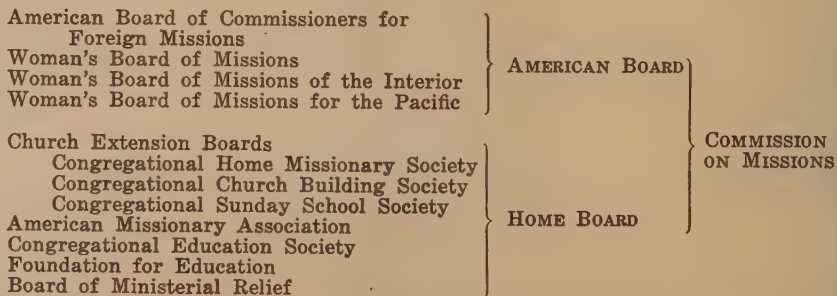
man is Superintendent Faville, of Wisconsin. The Southwest opened a Regional office in Washington, at 527 Victor Building, with Rev. John Stapleton as Regional Secretary. First steps have been taken toward organizing its Regional Committee.

ORGANIZING FOR MISSIONARY EDUCATION

So much emphasis has been laid in our Congregational counsels on reorganization and promotion, that it is encouraging to know that our leaders are turning to constructive plans for Missionary Education. At the Chicago meeting of the Commission on Missions a move was made toward a coöperative educational program, offering a unified approach to the local church. The Secretaries of Missionary Education of the Boards are holding high this ideal. The Commission voted to propose to the National Council at Omaha the organization of a Council of Missionary Education to be considered as coördinate with the Promotional Council. Because coöperation is immediately needed in providing plans and materials for use in the near future, it was voted to organize an Advisory Committee to act temporarily. This has been done, Secretary Lobingier serving as Executive Secretary, while Miss Seabury, of the American Board, acts as Chairman. The Home Boards are represented by Miss Priscilla Chase, Mrs. F. W. Wilcox, and Rev. Harry R. Miles; these, with Mr. Birge and Miss Kelsey of the American Board, Secretary Gates and Dr. Merrill added, constitute the full committee. Most State Conferences are planning Missionary Education Committees to include representatives of the Women's State Societies, through which, and through the Missionary Education Committee of the local church, genuine progress should be achieved toward an intelligent, active church.

DIAGRAM OF MERGER OF CONGREGATIONAL MISSIONARY SOCIETIES

(Already consummated in respect to the Foreign Boards, to be consummated at meeting of National Council, May 25-June 1, in respect to Home Boards)



METHODS AND PROGRAMS

THE SCHOOL OF PROJECTS

Happy the church that, following the generally accepted plan of our denomination in these new days, has adopted a project, or a budget of projects for itself, and can therefore begin at once to plan for the closest possible contact with its work in the State, in the Nation, and in the World. But how to make that contact, and how to provide so generally in the planning of the church that every member, from the oldest adult to the youngest child, shall have a chance in that contact? To achieve this will of necessity mean a missionary education committee, for if the project has any value, as we believe it has, it lies in its educational opportunity. We are therefore suggesting to each of these committees and to every church organization this year, a School of Projects, similar in character to the School of Missions, but concentrating its attention on the fields or pieces of work represented in the projects of the church. Although the plan of the School of Missions is familiar to most people, it may be of value for us to repeat the general outline here, with the School of Projects in special view.

I. Time

Plan for the school over a successive period of weeks, either in the fall or in the Lenten Season. This may vary from six to eight weeks. Various possibilities within the weeks suggest themselves. Some schools have been held on Sunday night, taking the place of the young people's service and of the evening service. Others have taken the usual midweek meeting night. Some of them have had a special night of their own. The length of time also varies from a supper period and one class time, plus a brief assembly period, to a two-class period, supper period and an assembly.

II. Method

It will add very much to the strength of the service in most churches if a simple supper is allowed for.

The children's class may precede the supper or follow it immediately, and the general class period may be divided into as many classes as the enrollment permits—an intermediate class, a young people's class, and an adult class. Some churches specialize in an extra class for teachers. In some churches where the midweek night is used, the children's hour takes the form of a story period and precedes the supper, the children going home immediately thereafter. In another, the children's hour and supper following, are then followed by the family prayer period—twenty minutes in which the children have their share, after which they go home. In that school there is no assembly period. The classes join in the family prayer service and the school is adjourned at the

close of the whole, except on the last night of the school, when there is a general social period following the classes.

III. Organization

There should be a committee of men on Publicity, a committee of women on Supper, and a very strong Executive Committee to plan for the leadership of the classes. The church that has had most successfully, over a period of years, a school of missions, has offered transportation for every family that cannot get to the church easily; a corps of automobiles stands ready to give this service on the six Sunday nights of the school, and the attendance has thereby kept up, in spite of the weather, to a very remarkable extent.

It has been interesting to note the large number of laymen to whom the success of the schools of missions has been largely due, and who have taken the brunt of the responsibility from the over-worked shoulders of the pastor. Large lists of pastors could be named who have handed over the responsibility definitely to a laymen's committee, on which they, of course, serve in an advisory capacity.

IV. Faculty—the Strongest Available Teachers

It is no longer necessary to have for teachers "the persons who know most" about missions. There is such well-worked-out material available on all fields, practically, that it is possible to put into the hands of experienced teachers the necessary equipment for their use. The young people's class should, if possible, be handled as a discussion group, in the hands of a man well qualified in this new and modern method of study; but a program committee of the young people themselves has often found it possible to conduct an excellent class on its own responsibility, given the right materials.

V. Materials—the Projects of the Church

Send for "The Project in the Local Church," which will give definite suggestions for general educational use of the projects. Send also for the leaflets which have been prepared, compiling the material on the various fields, called "If Your Project is in China," "If You have a Racial Project," and so forth. After reading that leaflet, and noting the materials available, send for these and put them in the hands of the leaders. For example, if the projects of your church include one State, one National, and one Foreign, either of two plans may be followed by your school. Throughout the School of Projects you may concentrate on the entire list, assigning to different groups different projects, according to their greatest interest. Or, you may concentrate through one school

period on one or two of the projects, reserving the next for the next season's school. If, for example, you are following the first plan, you may have a children's group concentrating on an educational project in China, for which a very complete graded set of material can be furnished to you, including pictures, handwork, maps, stories, background course for the teachers, and so forth. The intermediate class may be taking up another phase of the foreign project, or a racial project under the Home Board, with another set of materials available for this use. The young people's class may concern itself with a specific piece of work in its own State, perhaps carrying out the plan so thoroughly as to provide for visiting, or taking some variety of survey. The adult class (or classes) may concern itself with another phase of the Home Missionary Project, or of the Foreign, going into it in a much more constructive and thorough way, perhaps.

VI. Features

If there is an assembly period following classes, the plan found most successful has been for some one brief feature representing the work of each class, to be presented, in dramatic form, debate, discussion, story, map talk, or song. Each class has presented a feature, knowing in advance that that was to be expected of them. By all means, plan, if possible, for one big feature night at the close of the school, when each class shall present in its most graphic way the project assigned to it for study, in order that the whole school, as far as possible, may be acquainted with every project. It may be possible to secure an even greater attendance on the one feature night than has been achieved throughout the school.

Let no church feel limited in the face of the School of Projects, either by size, great or small, personnel, or poverty. The plan is adaptable to any need. The school may contain but two classes—one of children and one of adults and young people. It will still serve some purpose. It may be taught by the minister and the superintendent of the Primary Department, these and no more. It may still bring inspiration to the entire church. It may use but the news service supplied free by the Boards. It still will have some bit of added information and education to bring to its people.

While this article is in process of preparation, there is proceeding in one of the largest churches of Massachusetts, a school of 250 members, where an enrollment fee of 50 cents was charged. It has brought a thrill of enthusiasm to the entire church, the success of this, their first school. While, in this same year, in a little rural church in a nearby State, a Project School of forty-five has been in process, of which an enthusiastic member writes, "We have never attempted anything in our church that has brought so much interest and vitality to our church life."

Write to the Education Department of your Board for help in planning a School of Projects.

THE NEW BOOKS FOR NEXT FALL

Next year, for the first time in the history of mission study, there is to be made a real attempt at facing the entire task as one unit, with no line drawn between Home and Foreign Missions. The theme is one of inspiration—"The Essentially Missionary Character of Christianity." How can one get away from the fact that the service, sharing, and missionary part of Christ's message was imbedded and integrated with his whole word for his followers? An unusually fine group of books is available. Any one of these may be obtained on application to the American Board.

"The Adventure of the Church," by Samuel McCrea Cavert, of the Federal Council of Churches, lays before groups of advanced students, such as the Adult Bible Class, the adult class of the Project School, or as general background for the School of Projects, in compelling fashion, the message, the beginnings, and the present progress of Christianity in our world.

"New Paths for Old Purposes," by Margaret Burton, is in more informal popular style; planned for older young people, or for the less formal study group. It brings before us some of the great world challenges to Christianity in our generation—industry, social service, internationalism, international relations.

"A Straight Way Toward Tomorrow," by Mary Schaffler Labaree Platt, presents for the women of the church some of the problems, especially challenging to mothers and big sisters of today—religious education, the child in industry, the child in poverty, the child of opportunity. This book is well adapted to the program of the Woman's Association of any church, and has been made especially valuable for that purpose by the "How to Use" prepared by Mrs. Daniels, formerly president of the Woman's Board of Missions, and now on the faculty of the Hartford Seminary.

"The Story of Missions," by Edwin E. White, planned for young people between the ages of sixteen and twenty, is just what its name implies, but written in an up-to-date and interesting way from the point of view of the folks involved, rather than institutional or "Board work."

In addition to these, there is now available a most attractive new list of books for primary, junior, and intermediate groups. They are not, however, connected with the general theme, especially, since from now on we shall rather make an attempt at a graded curriculum available on all countries. More can be accomplished, we believe, by dealing with the particular fields with the children, than by the background method, which is so satisfactory for young people and adults.

May we call your attention to one fascinating, new reading book, with a most interesting suggestion for a project—"The World in a Barn," by Gertrude C. Warner. It is in most attractive form, and every parent will wish it for her child.

For all the above, the price in paper is 60 cents, and cloth, \$1.00, except the last named, which is \$1.25.

SO OUR MISSIONARIES WRITE

REV. ERNEST PYE, HEAD OF THE SCHOOL OF RELIGION, QUOTES THREE OF HIS VACATION SCHOOL WORKERS

"What the School of Religion desires to give to the refugees and to all others is a sound and true conception of religion and a deep spiritual life, the center of which is Jesus Christ himself. The Derghouti Vacation Bible School was attended by ninety pupils. The morning program consisted of chapel exercises; Bible stories; singing; games and drill; manual training and drawing; special lessons in English and Arithmetic; talks on hygiene, nature study, heroes of history, conduct. In the afternoon there were outdoor games, and volley ball and basketball teams were organized. The object of the school was to keep its pupils from evil associations and to awake in them a desire for religious education.

"Young men who had been deprived of a chance to get an elementary education eagerly attended the night school. Every Thursday and Saturday evening we had Bible discussion groups of young men and young women.

"The camp was full of young people formerly sheltered in Near East Relief orphanages. We gathered some of these into a Big Brothers' Club to help their fellow orphans.

"Our Sunday school was attended by 175 to 200 children; fourteen teachers very faithfully helped carry on this work. Once a week we had a regular teachers' class on the systems of religious education.

"The refugees in Syngrou, 1,800 in number, are the poorest of all those in the camps surrounding Athens. Most of them are dwellers in tents, in the heat of summer, the snow of winter, in dust and drought. The boys and girls are working hard for their bread. Yet there are here more than a few associations of young boys and girls active in religious and social work. Here we started a Vacation Bible School this past summer, organized a night school and a choir, which for the first time adds to the influence of the Sunday services. It has interested the young boys and girls that compose it in religious music, brought them to church regularly, and has been to them a real source of satisfaction.

"The Sunday school was organized into six groups and the attendance rose to seventy children. An Armenian Young Men's Society is composed of twenty-one young men of much eagerness and force of will, though lacking much education. In addition, this center in Syngrou has taken the form of a social settlement, to which people come with all sorts of problems."

APPORTIONMENT RECEIPTS

As reported by the Treasurers of all Congregational Societies

For the Month of February					For Calendar Year from February 1 to February 28, 1927				
	1927	1926	Increase	Decrease		1927	1926	Increase	Decrease
A. B.	\$21,343.00	\$26,693.00		\$5,350.00		\$21,343.00	\$26,693.00		\$5,350.00
C. E. S.	4,214.00	4,973.00		759.00		4,214.00	4,973.00		759.00
C. B. Society	4,795.41	10,968.76		6,173.35		4,795.41	10,968.76		6,173.35
C. H. M. S.	5,411.00	17,615.00		12,204.00		5,411.00	17,615.00		12,204.00
A. M. A.	10,791.00	8,555.00	\$2,236.00			10,791.00	8,555.00	\$2,236.00	
C. S. S. E. S.	2,600.00	2,402.00	198.00			2,600.00	2,402.00	198.00	
C. B. M. R.	4,862.00	6,354.00		1,492.00		4,862.00	6,354.00		1,492.00
Annuity Fund	1,058.00	958.00	100.00			1,058.00	958.00	100.00	
Totals	\$55,074.41	\$78,518.76	\$2,534.00	\$25,978.35		\$55,074.41	\$78,518.76	\$2,534.00	\$25,978.35

NOTE: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief. The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.



THE SEA OF GALILEE AND MT. HERMON

DR. W. W. PEET, OF ATHENS, SPEAKS OF AMERICA'S NAME IN THE NEAR EAST

"The work done by the American Red Cross, the Near East Relief, and other agencies which have operated in the Near East since the War, and the charity work of the American Board of Foreign Missions before the War, have all conspired to give America a great name in the Near East. We should take pains to sacredly guard the name which the sons and daughters of America, with the able aid of their native associates, have succeeded in making for America in the Near East. In these days, when one hears of complaints which the people of Europe, especially France, are making against the alleged cupidity of America, as shown by her endeavors to collect the debts due her by the nations of Europe, it is refreshing to hear the generous praise which the people of the Near East use in speaking of the magnificent work done in the time of need for and on behalf of the people of these lands.

"I have many letters in which the following occur: 'America has played the part of the good Samaritan in the Near East.' 'The Americans have been to us a living message of the Christian good will of America toward the East.'"

MRS. GEORGE H. HUNTINGTON, OF ROBERT COLLEGE, WRITES OF CHANGES IN TURKEY

"There are now about 1,500 Turkish students (as well as many others) in the American Colleges and Mission Schools in Turkey, besides those attending classes at the Y. M. C. A. and Y. W. C. A., so that we realize what unprecedented opportunity and responsibility we Americans have to give the very best we know to these future leaders of the Turkish Republic. They demand our character-building education and we are ready to give it in conformity with the new laws, which forbid any religious teaching to non-Christians. We must live up to the motto, 'What you say speaks so loud I cannot hear what you say.'

"The Y. M. C. A. and Y. W. C. A., each with two branches in this city, are flourishing in spite of many difficulties, and are meeting a great need. The educational classes, gymnasiums, libraries, clubs, and social events are very popular. The girls' summer camp on the shore of the Marmora, within easy reach of the city, was more successful than ever this year, as was the Christmas bazaar, at which the girls worked hard and earned a good sum to give Christmas cheer to orphans and other destitute ones. Many of the girls trained as recreation leaders by the physical director are teaching in native schools and orphanages, giving to hundreds of children their first idea of organized play and health training.

"The Turkish Government is making steady progress. Turkish women have secured many rights and are advancing steadily. Asia Minor is being consolidated by means of good roads and new railroads; exports are gradually overtaking the large amount of imports. Some new factories have been established with modern machinery brought from Europe.

There is still much suffering and poverty, due to lack of work, especially among the non-Turks, so we keep up our industrial work, buying and selling the beautiful handwork of many poor women.

"The government is working hard for more and better education. All graduates of normal schools and of the medical school are required to work for a term of years in the interior towns and villages, where the people are still primitive, ignorant, and very poor. The Turk 'Ojak' or 'Hearth Club' for men and women has been organized in over two hundred and sixty places, bringing education and social life to many of the more remote centers. Mr. Arthur Nash, an American business man of Cincinnati, often known as 'Golden Rule Nash,' is now helping this club with money, and two American workers who are teaching in interior towns."

REV. JAMES K. LYMAN, OF MARASH, GIVES HIS IMPRESSIONS OF THE WORK IN ALEPPO

"As a member of the Board of Managers of the Boys' High School in Aleppo, I received notice of their mid-year meeting. I must say that I was impressed with the work that Dr. Merrill and Mr. Carleton are carrying on there in the two schools that they are conducting. If the use of English by the students is any criterion of the work done there, it is of a high grade.

"I was even more impressed by the Board of Managers, which is composed of Armenians and former graduates of the Central Turkey College at Aintab. For the most part they are refugees from Central Turkey Mission. The readiness and faith with which they are looking forward to meeting the need of higher education in the great city of Aleppo and in the surrounding country, with higher education as one of the means of evangelizing the Moslems, was for me the strongest tonic I had had in years. A Christian refugee community making itself a power for the evangelization of the people among whom it has settled, and that in spite of what it has suffered at their hands, seems an answer to our prayers of years gone by. With this Protestant community of five thousand as a basis of operations there are great possibilities for evangelistic work of a high and effective type. I wonder if anything commensurate with this opportunity is to be found in the Moslem world today—an opportunity that comes once in an age. Really, I envy Dr. Merrill and Mr. Carleton their chance to help our Armenian brethren make this Protestant community an effective agency in evangelizing this strategic Moslem center. What we want to do in Turkey they can do here without our handicaps.

"While I am speaking of the work among the men, I should not forget the equally fine work being done in our Girls' High School. It is something to be proud of. As yet it has been practically only for Armenians, which is not true of the boys' schools.

"The Camp Church in Aleppo seemed to me the most alive, spiritually, of any body I have visited in a long time. There is a joy and a spirit of worship.

Concluded on page 157

MISSION NEWS

AFTER READING THE GOSPELS

"No, I must return to my village to meet whatever comes," said young M. Daniel, an Indian boy of nineteen, who, after reading the New Testament, had been awakened to new hopes and desires. Refusing to take part in temple worship, he was finally forced to run away from home. He came to the school conducted by the American Board at Manamadura, in South India, and after finishing his course of study, was ready to go forth and teach. He refused a nearby position and went back to his home village. Four months later missionary friends visiting his home found that he had established a school, and so won the confidence of his people that they were helping him put up a building large enough for fifty or more children. Ten young men, including his brother, and several girls, had been won to the Christian faith by Daniel. No service was held, but when the missionaries departed, the young men accompanied them across the fields for a time. Before they separated they knelt in prayer. "Is there anything that I can do to help, Daniel?" asked the missionary. With sincere thanks, Daniel shook his head. "I will manage somehow," he said, and as he turned back there were tears in his eyes. A faith like that *must* win.

A CHINESE MOTHER'S DREAM

Mrs. Franklin Warner tells of a chance talk with a Chinese woman which she once had in a street car in China. Thinking to experiment, Mrs. Warner turned to the little lady by her side and said in English, "Do you mind if I sit here?" And the little Chinese woman replied in equally perfect English, "I am very glad to have you." And then they were off!

Her seatmate, Mrs. Warner found, was a graduate of a British Mission School. Her husband, who was a professor in the indemnity college outside Peking, was now taking his doctor's degree in philosophy at the University of Wisconsin. The wife was returning to open up her home again preparatory to her husband's return to China. She had been living with her mother-in-law, and she told a very familiar tale of woe about how Mother-in-law *would* pick up the baby every time it cried, and give it just the wrong things to eat at the wrong times. Would Mrs. Warner tell her of an American magazine on child culture that she could get, and would she also tell her how she

could secure patterns of American dresses, from which to make clothes for her little girl?

Queried as to how it happened that she spoke English in American style, the little Chinese lady replied:

"I love America. I made up my mind if I was to learn to speak English, I would learn to speak it like an American. And I practiced, and I did!"

Like many of the Christian Chinese, she lamented the craftiness and greed of political leaders in her country. She longed to find a way to help her beloved land, and Mrs. Warner added that her own son, who taught for a time in a Chinese university, soon found that no discussion of China's economic problems could take place without his students sooner or later melting into tears.

"Do you think some day that a great leader will arise in China and lead those who wish to help China to victory?" asked Mrs. Warner.

"Yes," replied the little woman, "that is our only hope. Whenever I look at my own four-year-old son I think that perhaps, in the power of God, he may some day be the Lincoln of China."

"What," concluded Mrs. Warner, "shall we do with a woman like that? Shall we let her struggle along as best she can, or shall we stand by her as one of our sisters in the Lord?"

CHANG TSO LIN'S SON

Believing that sometimes we must give even the Devil his due, H. W. Robinson, of Paotingfu, who writes of the horrors of war in China and the atrocities of certain of the military leaders, tells the story of the "Young General," the son of Chang Tso Lin, who, when calling on "Jimmy" Yen, founder and promoter of the Mass Education Movement, found he had to consume considerable valuable time each day between house and office in trolley car or ricksha. A few days later "Jimmy" was speaking at a meeting, and a servant told him that a man was outside with an auto for him. "I haven't ordered any auto," argued "Jimmy." But he finally went out. The "Young General" had presented "Jimmy" with a new closed car! Mr. Robinson adds a qualifying note: "We don't mean to call the 'Young General' names. He is not to blame that he was born into his profession. It's his tribe we object to. We hope his rôle of Santa Claus may continue. He may make a man of himself yet. There is still a chance, for he is only twenty-five years of age."

TALKING TURKEY

Missionaries in Turkey report that there can only be highest praise for the dignified attitude taken by the Turkish Press with reference to the "unfortunate incident" recorded in history by the refusal of the United States Senate to ratify the Turkish-American Lausanne Treaty.

CABLES FROM FOOCHOW

Rev. and Mrs. Charles L. Storrs and children, mother of Mr. Roderick Scott, left for home. Miss Nellie M. Walker, Miss Josephine C. Walker, Miss Leona L. Burr, Miss Jennie Jacobs, Mr. and Mrs. Charles H. Riggs and children, Rev. and Mrs. Robert McClure and children, Rev. and Mrs. Harold E. Lemay and children, Dr. Louise Steel-Brooke, Taipei, Formosa. Miss Elizabeth S. Perkins has returned to our station (Foochow). Miss Elizabeth Cushman, Miss Mary B. Cushman will return in a few days. Consul advises all to leave. British Consul advises not to leave.

The above was received March 5. The following came March 15: Miss Elizabeth Cushman, Miss Mary Cushman, Miss Mary B. Cushman will join. Schools reopened February 22. American Consul requests return of missionaries. Miss Eunice T. Thomas return as soon as possible. Mr. and Mrs. F. F. G. Donaldson and children leaving Hongkong, S.S. *President Grant*. Rev. and Mrs. Charles L. Storrs and children, S.S. *President Lincoln*. Telegraphing any more seems quite unnecessary.

THE SPIRIT OF ANATOLIA

Just a handful of torn and tattered drachma pieces, many of them the smallest of their kind in value, was handed the other day to DANA K. GETCHELL, Treasurer of the Salonica Station, American Board Mission in Greece. A pathetic offering, yet full of meaning; for the church that sent this money to the American Board rooms in Boston, through Mr. Getchell, is one of the smallest of the refugee churches in that region. The people are Greeks, and are among the poorest of the refugees who have come over from Asia Minor. Many of them lived at one time on the Black Sea Coast. Among them there is a young man, a former student in Anatolia College, Merzifoun, Turkey—the college that trekked four hundred miles, when closed by the Turks in 1921, to reopen its doors in Salonica. "Doubtless among the drachmae collected for this little contribution now sent on to the Board, this young man in his deep poverty

had a share," writes Mr. Getchell. "He had studied as far as completing the sophomore year in college when the War broke out, and after much suffering and many hardships, he came to Macedonia. Here the angel of death visited his home and took the breadwinner, besides two or three brothers and sisters. This young man was left to support the family, and during these years he has labored on his newly cultivated farm to get bread to eat. He is among those who have been obliged to give up his cherished plans for an education. But he is devoted to his family, and by his consecration to the highest ideals for his little community, has been willing to sacrifice."

A BOOK ON BHANUDAS

There are going on two gratifying developments in the attitude of Christian missionaries in India toward the best phases of Hindu thought and life, and in the attitude of thoughtful Hindus toward the Lord Jesus Christ. When missionaries first went to India, unavoidably they saw and learned much of the unworthy side of Hindu life and traditions. Now, some scholarly missionary students of Sanskrit and vernacular literature are publishing translations and original essays which illustrate a brighter phase of Hinduism. The earliest missionary effort was not unnaturally accompanied among cultured Hindus by strong depreciation of the Lord Jesus Christ. Now, multitudes of Hindus who disavow being His disciples think and speak of Him as one of the greatest religious leaders.

One illustration of the first attitude is the proposal by the REV. J. E. ABBOTT, D.D., a retired missionary of the American Board, a sound Sanskrit and Marathi scholar, to issue a series of books on *The Poet Saints of Maharashtra*, who believed in the divine origin of the Vedas, the Upanishads, and other Hindu scriptures. The first of the proposed series is a book concerning the poet *Bhanudas*, who lived 1448-1513 A.D. This small book can be bought for a dollar from the Fleming H. Revell Company, 156 Fifth Avenue, New York City.

"HE THAT LOSETH HIS LIFE SHALL FIND IT"

Down at the bottom of one of the great holes dug to lay the foundations of the new social service building in Bombay, the workers had set up a stone, smeared it with red paint, and decorated it with a garland of jasmine and roses. This was their symbol of the worship of the god of building at the commencement of the work. "As I looked at their simple offering my mind turned involuntarily to Emil Lindstrom," writes Dr. Alden Clark, "the ardent, enthusiastic, friendly young missionary who came to Bom-

bay to initiate Christian social service, and who laid down his life just as opportunities were opening out before him on every side. It was his death that made us resolve that the work started by him with such promise should not fail, but should have a desirable home. . . . Down at the foundation lies the red offering of life and a beautiful garland of precious gifts."

Four seesaws, four swings, and a slide. Swarms of happy, chattering Jewish, Christian, Mohammedan, and Hindu children, jostling each other for a chance to use the tantalizing apparatus. Smiling parents, who have come to watch the youngsters play. A common interest and a common center. This is the picture of the playground at Bombay. Of course, boys and girls being the same all over the world, there were squabbles and difficulties. An alert man took charge. During busy hours two of the older High School boys volunteered to help him in giving every little tot a chance to swing or seesaw. With grins and happy salaams, the children would run to catch hold of Dr. Clark's hands as he visited the playground. "I doubt," writes Dr. Clark, "if so small a piece of land ever gave more healthy pleasure."

The new building, which by now is probably in full use, rises as "the embodiment of the spirit of Christ" to serve the needs of a great city. The exterior is of rough casting or stucco in a rich cream. The framework is of reinforced concrete, and the woodwork of well-selected teak. Already assurance has been received that the hall, the well-planned dispensary, the large, airy rooms for games, clubs, and classes, the hostel for young men, will be eagerly and

enthusiastically used. "All the neighborhood is watching the progress of this building with interest. As, little by little, they are coming to understand its purpose, their interest deepens," says Dr. Clark.

APARTMENTS FOR MISSIONARIES ON FURLOUGH

Twenty apartments for missionaries on furlough have been secured by Union Theological Seminary, New York, close by the seminary, Columbia University, Teachers College, Barnard College, and Horace Mann School. Most of them consist of four completely furnished rooms each, but in case of special need, larger ones may be available. The charges are materially less than one-third the current commercial rates. They are open to qualified applicants who take the majority of their work in the seminary itself. Applicants must be graduates of colleges of recognized standing. Detailed information can be secured from Prof. Gaylord S. White, Chairman, 3041 Broadway, New York, N. Y.

A FEW BITS OF TURKEY

Tarsus School, Turkey, is the sole American Boys' School in that country outside the coast cities of Smyrna and Constantinople. Eighty pupils, seventy-five of whom are Turks, and forty boarders constitute the student body. On the teaching staff there are four Americans, six Turks, and one Swiss, who teaches French.

During the past three years the number of Turkish students enrolled has more than trebled. In 1923 the figure stood at 257; in 1926 it stands at 919. Note these statistics:—

	1923	1924	1925	1926	1927
<i>Tarsus Boys'</i>					
Total Students	139	73	25	69	80
Turkish Students	94	67	*23	61	75
<i>Smyrna Girls'</i>					
Total Students	none	81	128	93	51
Turkish Students		78	118	82	44
<i>Adana Girls'</i>					
Total Students	112	129	145	130	154
Turkish Students	20	48	41	87	125
<i>Scutari Girls'</i>					
Total Students	184	260	287	228	181
Turkish Students	3	3	21	40	65
<i>Gedik Pasha, Boys' and Girls'</i>					
Total Students	224	221	220	240	224
Turkish Students	54	59	64	90	98
<i>International College, Smyrna</i>					
Total Students	30	137	237	270	268
Turkish Students	27	120	214	240	260
<i>Brousa Girls'</i>					
Total Students	47	120	138	195	120
Turkish Students	38	119	132	142	119
<i>Geuz Tepe, Constantinople Boys'</i>					
Not available, but steady growth in number of					144
Turkish Students					108
<i>Mersifoun</i>					
Total Students	Closed	Irreg.	Irreg.	30	35
Turkish Students				17	25
Total					1,257
Moslem					919

* School closed and reopened.



BOMBAY COMMUNITY HOUSE

This picture was taken in November, 1926. We look for a more finished article soon.

The latest figures on student enrollment in the nine schools operating in Turkey in connection with the American Board are: Total number of students, 1,257. Of this number 919 are Turks.

The Brousa Breeze, a new news organ from Turkey, has made its *début* with Edith Sanderson, of the American Lycée, Brousa, acting in the capacity of editor-in-chief; and Miss J. L. Jillson, principal, Miss Lucille Day, teacher and social worker, Miss Lola Hiller, French teacher, as contributing editors. Miss Grace Wilson, Colorado State Teachers' College, Greeley, Col., is circulating editor. Miss Sanderson's purpose in launching this news organ is to have every one "know as much about Turkey in general, and Brousa in particular, as is possible."

The influence of Central Turkey College, the Hospital, and Girls' School, and the Marden Hill Orphanage, which crown three hills in Aintab, Turkey, still shines out through this populous district. But continually the question is being asked, "Why are you not operating in fuller measure?" At present only the Hospital at Aintab, under the leadership of Dr. Charles Piper, Dr. Hamilton, and Miss Theda Phelps, is active.

Fifty more girls are waiting to enroll in the Girls' School, Aintab, and about 200 boys and young men from this city are seeking educational opportunities in Constantinople, Smyrna, and Angora. Most of the parents would prefer to keep their boys at home if the desired educational facilities were available. This is a great challenge, and an opportunity that must not be too long neglected.

Hospitals serving increased numbers; schools with greater enrollments; more widespread coöperation of our missionaries with the best

Concluded on page 158

HARTFORD

Theological Seminary
School of Religious Education
Kennedy School of Missions

W. DOUGLAS MACKENZIE, President

THE Foundation is an interdenominational university of religion. Three separate schools on one campus: the Theological Seminary training for the ministry; the School of Missions for the foreign field; the School of Religious Education for the lay worker and teacher and for social service.

Courses in all schools are open to all students, giving ample opportunity for well-rounded training in the whole field of Christian work.

Hartford Seminary Foundation, Hartford, Conn.

W. W. WINSHIP

Trunks, Bags, Suit Cases, Etc.

71 SUMMER STREET and 392 BOYLSTON STREET
BOSTON

Boston Insurance Company

Incorporated 1873

FIRE — MARINE — AUTOMOBILE — SPRINKLER LEAKAGE
— EXPLOSION — RIOT and CIVIL COMMOTION — TORNADO
— RENTS — USE and OCCUPANCY — TOURISTS' BAGGAGE

HOME OFFICE, 87 Kilby St., Boston, Mass.

Western Department
Lansing, Michigan

Pacific Coast Department
230 Sansome St., San Francisco, Cal.

INDIVIDUAL TRAVEL

WE are arranging at all times—at home and abroad—Individual Tours covering transportation, Hotel accommodations, etc., for Individuals, Families and small Parties, who desire freedom from responsibility when traveling. We are also offering a large variety of Escorted Tours embracing EUROPE—CALIFORNIA—NATIONAL PARKS—ALASKA—EVANGELINE'S COUNTRY, GULF OF ST. LAWRENCE, THE SAGUENAY—BERMUDA—WEST INDIES—AROUND THE WORLD. Send for descriptive booklets.

STEAMSHIP TICKETS BY ALL LINES
COOK'S TRAVELER'S CHEQUES GOOD EVERYWHERE

THOS. COOK & SON

167 TREMONT STREET, BOSTON

Telephone Hancock 1120

3 doors from Keith's Theatre

185 Offices throughout the World

DISCRIMINATING PUBLISHERS SPECIFY
AND

WISE PRINTERS USE

"PAPERS OF OLD FASHIONED QUALITY"

MADE AND DISTRIBUTED BY

TILESTON AND HOLLINGSWORTH CO

"Papermakers For More Than One-Hundred Years"

MILL AND OFFICES
BOSTON, MASSACHUSETTS

SO OUR MISSIONARIES WRITE

Concluded from page 153

It is easy to talk of the deeper things of the spiritual life here. Many of these people I knew when they were much better off in a worldly sense than they are now, but they have something that they did not have in the old days. They have gone through a terrible discipline, but not without gain. That God has saved this remnant and is training it for something very worth while seems to me evident.

"The presence of this Protestant body in Aleppo has already been felt. Aleppo is rubbing its eyes and asking what kind of people these Armenians are. Recently a man high up in the government of Aleppo sent the police into the principal market to gather up all the beggars. Apparently his purpose was to make a complaint against the Armenian refugees. Some sixty beggars were brought to the police station, but there was not a single Armenian among them. The police were sent to thank the Armenian people for looking after their poor and not permitting beggars."

THE INVADERS

Onward they come, in the first hazy light
That gleams across History's page;
Onward they come, by day and by night,
The tribes from the north, all primed for the fight,
Pressing on, savage hordes, their foes to engage,
And their blood-lust and land-lust at last they assuage
In the valley of Mexico.

On the hilltops their altar-stones, dripping with gore,
Tell the story of captives slain.
The gods whom they serve the priest must implore,
And the captive's heart-blood on the altar pour,—
When a messenger comes running over the plain
To tell Montezuma the invaders again
Are marching on Mexico.

They come from the east, from over the sea,
Half man and half beast they appear.
'Tis not that they seek a home for the free,
But jewels and gold in their dreams they can see,
As onward they press, burned ships in their rear,
In front of them nothing but panic and fear,
As they march into Mexico.

Cortez and his men, for the glory of Spain,
Spread havoc in Cuatemoc's land.
Then Bishop and Priest come fast in their train;
With the labor of slaves they build palace and fane;
Allegiance to Rome from all they demand;
So Viceroy and Bishop march on hand in hand
Conquering Mexico.

Down through the long years they come to despoil;
And they seek themselves only to serve.
The riches of forest, of mines and of soil
They take with no labor, or, but little they toil,
While the sons of Cuatemoc, who richly deserve
To share in the bounty, can scarcely preserve
Life itself in Old Mexico.

But at last there come strangers who seek not their own,
But the welfare of all human kind.
They are not among those who evils condone;
The seeds of Love, Hope, and Service are sown;
The weakened in body, the darkened in mind
New joy in life, opportunity find,
As Love conquers Mexico.

LOUIS B. FRITTS.

Norman, Okla.

WATTS O. PYE LIVES ON

"The evil that men do lives after them, but the good is oft interred with their bones," breaks down before the sacrificial living of missionaries like Watts O. Pye, the American Board missionary who labored for so many years in Shansi and Shensi, China. "Everywhere we meet the influence of Mr. Pye still working to encourage these men," writes Leonard M. Outerbridge as he describes a two days' conference with the native pastors in Chi 'K'ou, one of the districts where Mr. Pye labored. "Where once they worked with him, now they feel they owe a debt in memory to his life to try and carry on with greater zeal," continues the letter from Mr. Outerbridge. "This week I found the following clipping among the papers brought with us to read: 'A missionary in China once found himself in an inland town far off the beaten track, and there, to the crowd that gathered about him on the street, he told the story of Jesus, how he cared for people, healed their diseases, recovered them from their sins. "Ah, yes," said the head man, "we knew him; he lived here." "No," said the missionary, "he lived centuries ago in another land." "Not so," said the head man; "he lived in this village and we knew him." And they took the visitor to the village cemetery and showed him the grave of a medical missionary, who a few years before had served and healed and died there. After all, the head man was right. Jesus had lived in that village while that medical missionary was there.' This can truly be said of Watts O. Pye," adds Mr. Outerbridge.

NEW ENGLAND'S LARGEST TRUST COMPANY

CAPITAL	12,000,000
SURPLUS	10,000,000
DEPOSITS OVER	150,000,000

We receive accounts from Corporations,
Firms and Individuals and invite inquiries
from those who are considering making
any change in their banking relations.

OLD COLONY TRUST COMPANY

Boston

Member Federal Reserve System

MISSION NEWS

Concluded from page 156

elements in the various cities; evidences on all sides of franker seeking for the deeper things of life. Encouragement and optimism fill the hearts of missionaries in Constantinople. This on January 4, 1927. The Senate of the United States refused to ratify the Lausanne Treaty on January 18, 1927.

The city of Aleppo, Syria, has about the same number of inhabitants as Minneapolis, roughly speaking; and of this 300,000 two-thirds are Moslems. Christians number 100,000, and Armenians, 50,000. Statistics show 5,000 Protestants, three organized churches of this denomination, 400 Christian Endeavor Societies, and 600 Sunday schools.

Each of the three Protestant churches in Aleppo has a Missionary Society. The Camp Church has 150 members in its society, and each one gives a small amount of money regularly toward the work. There is a live, spiritual interest in these Aleppo churches, and revivals are reported in Fatisli and Alexandretta.



CHINA SEEMS TROUBLED

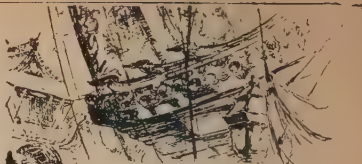
MISSIONARY PERSONALIA

An appointment was made for DR. AND MRS. FRANCIS F. TUCKER, of Tehsien, North China, now on furlough, to see Mrs. Coolidge while they were on a visit to Washington. They were escorted by Mrs. George P. Tucker, mother of Mrs. E. F. Parsons, now of Tehsien. Mrs. Coolidge asked especially after Mrs. Parsons, who is a member of the First Congregational Church of Washington, the church where she and her husband were commissioned two years ago, and which supports them. Dr. and Mrs. Parsons send an annual letter to Mrs. Coolidge; she expressed her appreciation of this letter, and when thanked for her kindness to the young missionaries, replied, "It is *you* that have been of service to me, in allowing me this touch with the work." Dr. and Mrs. Tucker had known quite a little of Mrs. Coolidge in former days on account of her connection with Edwards Church, Northampton, which supports them.

India has again given honorable recognition to a Christian missionary by bestowing upon Miss Eva M. Swift, of the American Board Madura Mission, the silver Kaiser-i-Hind Medal, a decoration conferred by the King Emperor for distinguished service. This medal, which means "Emperor of India," deriving its "Kaiser" from the Latin form of Caesar, is generally given for special achievements in social service or educational work.

"Miss Swift is the best *man* in the mission," exclaimed an enthusiastic traveler from India. "She always has some new project being carried out, or some new building being raised at the institute." For forty-three years, barring now and then a furlough, Eva M. Swift has been giving her life unreservedly to India. The Lucy Perry Noble Institute, about which her work centers, is a growing memorial to her indomitable spirit.

DR. WILLIAM W. PEET, Representative of the American Board, the Near East Relief, and the Federal Council of Churches to the Eastern Churches, was guest of honor at a meeting in Phaleron-by-the-Sea for the purpose of organizing a chapter of the Greek Orthodox Christian Union (something like our Y. P. S. C. E.). The Archbishop, who presided, told the people in a spirited and appreciative address of his person and mission. Then the priest who had been detailed as Dr. Peet's guide and introducer to all things Greek, told the great audience of the delightful contacts the two had had,



Street Scene, Kobe.

\$600
to
YOKOHAMA
and return

JAPAN, the flowery kingdom, offers the visitor a multitude of new and delightful experiences.

See Yokohama, gateway to Tokyo, the capital. Kobe, Japan's great seaport, a fine modern city. Beautiful Nagasaki.

Visit the lovely interior with its snowy mountains, waterfalls, toy gardens and unique architecture. Each season brings its own festival. Plan now to go.

From Los Angeles and San Francisco, you may go on great President Liners via Honolulu. A Dollar Liner sails every week.

From Seattle an American Mail Liner sails every 2 weeks for Japan, China, Manila.

From Boston and New York fortnightly sailings for the Orient via Havana, Panama and California.

From Naples, Genoa and Marseilles fortnightly sailings for Boston and New York.

You will enjoy the luxury and comfort of these great ships. Commodious outside rooms. Spacious decks for rest or play. World travelers commend the cuisine. Liberal stopovers.

For complete information communicate with any ticket or tourist agent or

American Mail Line
Admiral Oriental Line
Dollar Steamship Line

32 Broadway New York
604 Fifth Ave., 25 B'way . . . New York
177 State Street Boston, Mass.
1519 Railroad Ave., So., Seattle, Wash.
112 West Adams Street, Chicago, Ill.
101 Bourse Bldg. Philadelphia, Pa.
514 West Sixth St., Los Angeles, Calif.
Dime Bank Building . . . Detroit, Mich.
Robert Dollar Bldg. . . . San Francisco

ARTHUR PERRY & CO.

31 MILK STREET, BOSTON, MASS.

INVESTMENT BONDS*(Investments are made subject to sale and change in price)*25,000 New York Central Electric Corp. 8%
First Mortgage Gold
Domestication in 1920

April Investments

\$100.—\$500.—\$1000.

TO many investors, large and small, the bond is looked upon as the safest of all types of investment.

Our April List of suggestions will assist the buyer in a selection of bonds best suited to his requirements.

Let us send you this list — write today.

ARTHUR PERRY & CO.

31 MILK STREET, BOSTON

PHILADELPHIA
NEW YORKPROVIDENCE
PORTLAND*Sterile Catgut**Surgical Instruments**Hospital Furniture**Invalid and Sick-Room**Supplies***CROWLEY & GARDNER**731 BOYLSTON STREET
BOSTON, MASSACHUSETTS*Please mention***THE MISSIONARY HERALD***when writing to advertisers*

and of the loving interest which the churches of America cherished for the churches of the East. When, after the meeting, he sent his translator to the priests to thank them for the honor they had done him and his mission, they said, "Why should we not have done this for Dr. Peet? We love him." Dr. Peet planned to visit Constantinople in March on his way to the Caucasus.

DR. ALBERT W. DEWEY, with his family, was in Constantinople in February, on his way to the Caucasus.

REV. MAX HUNTER HARRISON, Principal of the Jaffna College, Ceylon, and REV. R. FINNEY MARKHAM, Assistant Principal of the American Collegiate Institute, Constantinople, Turkey, have been assigned for 1927-28 two of the seven missionary scholarships given annually by Union Theological Seminary, New York City. Of these scholarships, four go to China, one to Syria, one to Turkey, one to Brazil, and one to Ceylon, next year.

Five missionary fellowships yielding \$750 a year and two missionary scholarships yielding \$450 a year are available each year for missionaries on furlough, and for especially qualified nationals of mission lands. Candidates should be persons of special attainments or promise who have already engaged in actual service. Applications for the year 1928-29 should reach the seminary by January 1, 1928.

MISS EMILY R. BISSELL, who has already rendered distinguished service for the cause of Marathi literature, has just published a *Marathi Kindergarten Song Book* (with music), containing one hundred and fifty-four songs and hymns on a variety of subjects, such as games, doll songs, nature, trade and work songs, Christmas and other hymns. Some forty of these are original songs set to Indian meters by N. V. Tilak, Thomre, and other Marathi poets. Many songs and hymns are adapted translations of songs selected by trained kindergartners. It is a publication that could have been carried through only by some one with a competent knowledge both of the Marathi language and of Indian music, and that combination is happily found in Miss Bissell. So tedious has this task been, that the printing alone has taken something like two years; but the beautiful finished work shows the care in preparation. An edition without music was published some years ago, Miss Bissell having translated and adapted a large number of the songs.

We take this opportunity, by the way, of correcting a mistake made some time ago by the *Herald*. We embarrassed Miss Bissell not a little by reporting the bestowal of a "LITT.D." upon her by her *alma mater*, Mount Holyoke. It was a Master's Degree that she received. We were too ready to let our belief in her worthiness of



Pulpit Gowns

and Choir Vestments
CUSTOM TAILORING
FOR CLERGYMEN

Pulpit Hangings & Bookmarkers

Cox Sons & Vining

131-133 E. 23rd Street, New York

Purdy

Boston, Mass.

"Purdy"

People take pleasure in owning or giving a Purdy portrait. They know that whoever looks at it will appreciate that it is a portrait and not a mere picture.

They know that the greatest and wealthiest people have Purdy make their portraits because Purdy takes an artist's pride in his work. They know that the photographer has deliberately tried to bring out the beautiful in hair, feature, and form without destroying true individuality.

The name of Purdy means the best possible in photographic science.

145 Tremont St.**American Engraving Co.**ENGRAVING
DESIGNING and
COLOR PLATES94 Arch St.—13 Otis St.
LIB erty 4640—4641**HOOPER PRINTING COMPANY****Printers who SERVE**

74 INDIA STREET BOSTON, MASS.

Rounded Out experience in Direct Mail Advertising has no substitute. Unnecessary expense and waste follow in the wake of unseasoned advice. Seek out the tried organization;—and be willing to pay for their knowledge. It is far less expensive at the conclusion.

F. S. ROOT COMPANY, INC.
6 Beacon Street, Boston Tel. Hay. 3172 and 5859

Alfred M. Bell Company

Church and Memorial Windows

79 Sudbury Street, Boston, Mass.
Estimates Furnished upon Request



LITHOGRAPHING PRINTING BINDING LETTER SERVICE

General Advertising
and Editorial Service

THE TUDOR PRESS, Inc.
251 Causeway Street, Boston, Mass.

LETTER SERVICE ADDRESSING MAILING

Boston Mailing Company
394 Atlantic Ave., Boston, Mass.

Stone & Downer Co.

CUSTOM HOUSE BROKERS

148 State Street . . . Boston



PIPE-TONE FOLDING ORGANS

21 styles. School, Chapel Chautauqua and Folding Organs. Send for Catalogue and prices. A. L. WHITE MFG. CO. Dept. H.
215 Englewood Ave., Chicago, U. S. A.

such a doctorate confirm the report we received at the time.

MR. HSU TA SAN, an alumnus of the Oberlin Memorial Academy in Taiku, has been the judicial assistant to a county magistrate in Northern Shansi. During the fighting last fall retreating soldiers in large numbers started to go to the county seat, presumably with the intention of looting it. The magistrate and chief of police sought safety in flight, but Hsu held things together, organized a police force, disarmed the routed soldiers, and had everything well in hand when the higher officials came to take over the responsibility from him again. He was publicly cited in a proclamation by the governor, and his Alma Mater has good reason to be proud of his record.

MISS EDITH PARSONS, MISS RUTH CROCKETT, MISS MABEL PIHL, of the American Collegiate Institute, Smyrna, went with Mrs. Cass Reed and other members of the International College staff to Ephesus one week-end recently. A miserable little village called Seljuk stands now where the third Ephesus, the Ephesus of the Byzantines and Seljuks, stood. Of the second Ephesus, the Ephesus of classic times and apostolic times, many ruins have been excavated, including the theater where the riot described in the nineteenth chapter of Acts took place. Mr. Maynard mounted the stage and read that description to his companions. Of the original city, only piles of drums of huge columns once in the temple of "Diana of the Ephesians" remain.

Two meetings were held at the memorial service for REV. LEROY F. OSTRANDER: for students in the morning, and a meeting for citizens alone in the evening. This was well attended; Rev. E. B. Haskell presided, and gave a biographical sketch of Mr. Ostrander; Mrs. Haskell read a translation of Dr. Barton's letter concerning Mr. Ostrander's death, which was listened to with the deepest attention and with tear-filled eyes. There were speakers in behalf of the mission, of the faculty, of the students, and of the evangelicals and the citizens in general; Stojan Kostoff asked permission, after the other speakers, to express the feeling of the poor, whom he had so widely helped. The feeling of loss was general throughout the churches and all classes of society.

While waiting in the office of DR. WILLIAM GOODELL, a prominent physician of Springfield, DR. SHEPHERD KNAPP, of Worcester, opened the February *Missionary Herald* and started to read the article about the meeting in Park Street Church. In the first paragraph he found the name "William Goodell." The doctor told him that this William Goodell was his grandfather, when the paragraph was shown to him later.

5000 Christian Workers Wanted

To sell Bibles, Testaments, good books and handsome velvet Scripture Mottoes. Good commission. Send for free catalogue and price list.

GEORGE W. NOBLE, Publisher
Dept. No. 5 M, Monon Building, Chicago, Ill.

BILHORN ^{he Best} ^{ell} ^{he} ^{ale}

FOLDING ORGANS

28 Styles. Beginning with Style A We Guarantee. Send for Catalog. Makers of the famous 3 and 5-ply Oak Cases.

BILHORN BROTHERS
136 West Lake St. Chicago, Ill.



Style O

THE CHRONICLE

SAILINGS

February 24. From New York, Miss Helen B. Calder, *en route* to England and the Continent.

ARRIVALS FROM THE FIELD

March 2. In New York, Dr. and Mrs. William T. Lawrence, of Mt. Silinda, Rhodesia, South Africa.

March 6. In Boston, Dr. Alma L. Cooke, of Lintsing, North China.

March 9. In Boston, Rev. and Mrs. Robert E. Chandler, of Tientsin, North China.

ARRIVALS ON THE FIELD

November 2. In Mt. Silinda, South Africa, Rev. and Mrs. John S. Marsh, joining the Rhodesia Mission.

DEATHS

March 7. In West Roxbury, Mass., Mrs. Theodore L. (Margaret E.) Byington, aged 92 years, formerly of the Turkey Mission.

MRS. MARGARET E. BYINGTON

Mrs. Byington, who died in West Roxbury on March 2, in her ninety-third year, was the widow of Theodore L. Byington and the mother of Rev. Edwin H. Byington, of West Roxbury, a former member of the Prudential Committee of the American Board. She was born in Beirut, Syria, and her father was Homan Hallock, a missionary printer, who made the type from which the first Bible in Arabic was printed. Following her marriage to Mr. Byington, then a missionary to the Bulgarians, they lived in Turkey until his health failed, when they came to the United States. After his death, in 1888, Mrs. Byington made her home with her children. She leaves two sons and two daughters. One of the latter, Mrs. Orville Reed, of New York City, is the wife of a secretary of the Presbyterian Board for Foreign Missions.

CONDITIONAL GIFTS

Many persons trying to arrange for the disposition of their property after their death, are realizing that will contests, inheritance taxes, and other uncertainties are liable to defeat their desires. Some of these same people have decided to become, in a sense, their own executor. Do you not want to be

YOUR OWN EXECUTOR

of a part at least of your estate?

You can be your own Executor and be sure of an income for life. At the same time you can be assured that your money will go to help spread the Gospel in foreign lands, by taking advantage of the

CONDITIONAL GIFT PLAN

of the American Board of Commissioners for Foreign Missions.

The Treasurer of the American Board will be glad to answer questions and give further details concerning the Conditional Gift Plan :

FREDERICK A. GASKINS, Treasurer,

American Board of Commissioners for Foreign Missions,
14 Beacon Street, Boston, Massachusetts.

New Combination Offer

For our three great Denominational Periodicals

The Congregationalist, a national weekly journal serving all our Congregational interests and combining the functions of a religious newspaper and organ of opinion for church and home, and

The American Missionary, which covers the missionary field and work of the homeland, and

The Missionary Herald, representing the foreign missionary interests of the Congregational churches

COMBINATION RATES

	Single Subscriptions per year	10 to 24 in one Church Club each	25 or more in one Church Club each
<i>The Congregationalist</i>	\$3.00		
<i>Missionary Herald</i>	1.00		
<i>American Missionary</i>	.75		
Total—Regular Price	\$4.75		
Clubbing Offer for All	4.25	\$4.00	\$3.80

This is especially designed for *new subscribers*, though renewals will be cheerfully accepted in combinations. Subscriptions may be sent through pastors, church agents, or direct, and may be sent to the publishers of any of the three periodicals, who will distribute to the others.

SAVE TIME AND MONEY

by a single club subscription covering *The Three Magazines*.

Send remittances to *Harvey L. Meeken*, Agent, 14 Beacon Street, Boston.